AN

ANSWER

To some of the Principal

QUAKERS,

Which deceive the People, but more Particularly to a Book of

JOHN CHANDLER's,

Called or Known by this Title,

A Narrative plainly shewing, That the Priests of England *are as truly Antichrist (who got up since the days of the Apostles) as the Pope and his Clergy; Denying Christ to be both a King, a Priest and a Prophet; With a serious Warning to the Parliament, not to uphold and maintain them by a Law, under any pretence whatsoever: As also a warning to all People, that upon peril of their Immortal Souls) they be no longer deluded and bewitched by their Sorceries, but that they come to Christ the true Light, which will lead them out of the Paths of Sin, into the way of Peace.*

By one (who through mercie from the Lord) hath escaped the Snares of Sin and Deceit, and bin brought (through Judgment) into his pure Fear, known by the name of

JOHN CHANDLER.

By *FRANCIS DUKE* of *Westminster.*

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An Answer to some of the Principal Quakers, &c.

Chap. I.

BEcause you desired me seriously to peruse this Book, which at the Parliament House doore you gave me, and did invite me to Assent, or to returne you an Answer. Therefore as it respects the People, I am concerned, that I may undeceive some, and prevent these errors in time to come; I return this Answer to you and your Friends, (for so you call them in your Book, *pag.* 7.) The which Answer shall consist in these foure particulars.

I. That you and them would bring all men to beleeve that the Light which is in every Man, is the Divine Nature or Gods Essence now in part, but when they leave this world, that all shall be Gods in full perfection.

II. That you and your Friends would bring all men to beleeve, that the same Light in them is the only true Christ, the second *Adam*, the Redeemer of the World, and that our Lord Jesus Christ is an out-side Christ, and no Christ, but a name only.

III. That you and your Friends would bring all men to beleeve, that this Light in them is the only true Scripture, and standing Rule for Faith and Life, and not the Old and New Testament, (the sacred Oracles of God.)

IV. That you and your friends would bring all men to

beleeve, that if they follow and bring themſelves to be guided by that Light which is within them, it will bring them to perfection even in this life.

Now to prove the Firſt particular, that you ſo ſay as is therein before expreſſed; ſee your own Book *pag.* 5. *l.* 7. which ſaith, *That the Scriptures were nothing elſe but words given forth from the Light which is in every man.* Whereas in truth the giving of Scriptures is only Gods Prerogative, for ſaith the Apoſtle, *All Scripture is given by inſpiration of God.* 2 Tim. 3. 16.

And to perſwade the people that this Light within them is God himſelf, you tell them *l.* 19. *That the Light within them is it which renders Revelations and Propheſies.*

Likewiſe your Friend *James Naylor*, (in his Book, *Love to the loſt*) *pag.* 16. *l.* 35. and *pag.* 3. *l.* 29. ſaith to the people, *you get the words of Scripture given forth from the Light*, and in the ſame Book *pag.* 35. *lines* 11, 12, 13. hee attributes to this Light in every man, what is peculiar to God only and none other, and thereby he endeavors to bring every man to beleeve that the Light in them is God himſelf; for ſaith hee, it is Spiritual, Eternal, Incorruptible, which is the Spirit of the New Man, begotten of God of the Divine Nature.

According to this, one of your Friends asked me this queſtion: When God breathed into *Adams* Noſtrils the breath of Life, did God breath any thing into him leſs then himſelf.

Likewiſe another of your Friends affirmed to mee, that *Judas* is now as happy as *Peter*, and that *Peter* was no more happy then *Judas*, becauſe now both are involved into the ſame eſſence of the Infinite *Jehovah* himſelf,

himſelf, and did deny that there ſhall be any individuals of men to be damned or ſaved after this life, contrary to the Scriptures.

I met with another of your Friends, named *Theaura John Tauny*, who in his book of Ten Epiſtles, *pag.* 71. *l.* 17. Saith he, the Soul of Man is Spiritual Light and Light is God: Now ſaith hee, Envy will ſay, that I ſay, that the Soul is God? No, it is a derivative from God, Eſſenced in God, and at the unmodelling of every figure its figured in, it returns to the Eſſence, *Regina*, or God raigning. Thus attributing that which is peculiar to God, to the Light which is in every man.

In the way of Anſwer. I will only ask you and your friends this queſtion; can Love (not Envy) ſay any leſs: That you ſay the Soul of man is God, for in the ſaid Ten Epiſtles, *pag.* 3. *l.* 3. You ſay the Soul is no created ſubſtance, for (ſaith hee) it is the divine breath of God: Now if the Soul be not created, it is an uncreated ſubſtance, and then it comes to that which he would have it, That the Soul of man is God himſelf.

Alſo your old Friend *James Naylor*, in his Book before named, *pag.* 58. *l.* 27. ſpeaking of this Light within, (naming it the Word) ſaith, Who hath the word in them in which all fulneſs is, need not ſtudy what to ſay, nor have adivination to make to preach.

Likewiſe your Friend *Theaura Iohn* in his Ten Epiſtles, *pag.* 59. *l.* 37. ſaith of the Light within, at our departure from this world, then the Lord takes the living life of our Sprit into himſelf, for (ſaith he) this is the divine nature that cannot detract his own Eſſence. This is the ground and reaſon why you and your

your Friends are above all Ordinances and Scriptures, nay above our Lord Jeſus Chriſt, (who with you and your Friends) is but an out-ſide Chriſt, no Chriſt, but your Light within the only Chriſt, as will be proved againſt you in the ſecond general; from this ground it was, that one of your Friends being ſat at meat, putting off his hat, ſaid to the company, you expect that I ſhould give thanks, ſaith hee, to whom, to my ſelf, and ſo putting on his hat went to dinner; and another in my company at dinner refuſed to give thanks, and kept on his hat whilſt thanks was given to God. So that it is cleerly proved againſt you and your friends, that you would bring all men to beleeve that the light in every man is God himſelf, in this life in part, and in the next in full in the one *Jehovah*, which ſhews your ſhallowneſs and your ſottiſhneſs; for the infinite *Jehovah* admits of no addition or diminution, for if ſo, he cannot be God, but ſuch a whimſical fancy as is your Light within.

Alſo you tell your Saints which worſhip this Idoll, with a ſeared conſcience and braſen face, as do you, That (forſooth) they have attained to the firſt reſurrection, and then (as you ſay) they are in the pure Light and new birth, then they are Chriſt the divine nature in perfection in this life, as will appear in the fourth general; and then ſay you and your friends, the ſeed of God which was impriſoned is at liberty, and then the infallible rule for faith and life is in themſelves, and the Scriptures is not, as will be proved againſt you in the third general.

I remember it is reported of a curious Limner, having fixed in his mind a curious forme of the Female kind, did by his Art draw it ſo to the life, that the

the ſtudie of his mind ſo far bewitched him, as that he could not fancie it but to be alive, fell in love with it, and ſo pined to death. Truly I am afraid, ſuch a Limner are you, and your friends, in love to this Idol fraimed in your own ſick Brains; For you ſay in the Title of your Book, That you have eſcaped the ſnares of Sin and Deceit, and bin brought (through Judgment) into his pure fear, ſo that your Light within, is your Lord, and your pure Fear is to that Lord, to all which I will return you my Anſwer.

And firſt to this laſt, That you have bin brought (through Judgment) and you know, and ſo do I, that it was a moſt dreadful Judgment that God paſſed upon you *John Chandler*, it was the neareſt Judgment to that of *Francis Spira*, if not altogether as bad; and I remember as I paſſed through *King-ſtreet* in *Weſtminſter*, one of your acquaintance, that was then glad to ſee you able to come abroad, ſaid unto you, *Sin no more leaſt a worſe thing come unto you*, I am ſure your eſcape (as the matter now ſtands) is like the eſcape of the Fiſh, that leaped out of the Frying Pan into the Fire, and a worſe thing is upon you; and *John*, thoſe Torments which then you felt, will firſt or laſt come again, if not worſe; therefore (if it be not too late) take heed, for this Sin of yours is not much unlike the unpardonable Sin againſt the Holy Ghoſt; I ſay take heed and return in time, it may be, yet, there is mercie for you, and there I leave you, and ſo proceed to a more full anſwer to the firſt general, in which I will follow this Method.

I will open four Scriptures, upon which, you and your Friends do endeavor to build and frame this Idol-light within.

The

The first Scripture is, *Acts* 17.27,28. *v.* The Apostle speaking of God in the Idolatrous city of *Athens*; saith he, *God is not far from every one of us, for in him we live, move, and have our being, as certain also of your own Poets have said, for we are also his Off-Spring.*

The second Text is, 2 *Pet.* 1. 4. Writing to the Church of Christ, he saith, *Grace and Peace be multiplied unto you, through the knowledge of God, and of Jesus Christ our Lord, &c.* Then in the fourth Verse, *Whereby are given unto us exceeding great and precious Promises, that by these ye may be partakers of the Divine Nature.* &c.

A Third Scripture is, *Gen.* 2. 7. *And* Jehovah Elohim, *framed man of the dust of the ground, and breathed into his Nostrils the Breath of Life.*

A Fourth Scripture is, *Eccles.* 12. 7. *Then shall the earth return to the dust as it was, and the Spirit shall return to God that gave it.*

From these Texts, by Gods help, I will destroy your fancied Idol-Light, your no true Scripture within, your no true Christ within, your no true God within.

CHAP. II.

In which is handled Mans first dependant Union with the Divine Nature.

TO Man there is proper, a twofold Union with the Divine Nature; The first only for his being, the second for his true Felicitie most proper to his kind.

John Chandler, I remember (for to you I speak) your Friend *Theaura John*, in his Ten Epistles, *Pag:* 70. being

being charged in his Indictment, that he affirmed, the Soul of man is eſſenced in God, hee anſwereth, that there is a God which cannot be denied; then this God eſſencing himſelf in everie created appearance, and againe all theſe appearances eſſenced in God, doth appear from theſe words, *in him wee live, move, and have our being*; and he (ſpeaking to God, *pag.* 35) *ſaith, the Earth, the Heavens, and all are but thee; And thou O God art that all, from which all, all things came forth, and being here refined; they returne to their Centered being, which art thou O God.*

I anſwer, what you have ſaid in this, and in other places, of God, is contained much truth in ſome reſpect, but in your ſence (as you apply it to all created Nations, and primarily to man; as formerly is proved againſt you) it is moſt falſe.

For it is true, the infinit *Jehovah*, our *Elohims* is one *Jehovah*, and fills Heaven and Earth and all created natures with his divine nature; and although theirs are in his, and his in theirs; yet, his uncreated nature, and their created natures are ever diſtinct and different. Theirs finite and circumſcriptable, his infinite & bounduleſs, not included in, nor excluded out of any thing, for he is infinitly beyond their beings, lives, and motion, where never any created nature was, nor ever ſhall be; otherwiſe he is not God.

Hence that reverend Heathen man could ſay, he is all center and no circumference; wherefore all created natures are to him as nothing, and therefore the great and ponderous Maſs of the Earth (as *Job* ſpeaks) *hangs upon nothing, but upon his eſſence, by a dependant union, which all created natures have upon his Divine nature, and his wonderfull efficiency.*

So the bodie and soul of man hath this dependant vnion with the Divine nature, it being the bottom or Basis upon which all stands and subsists, otherwise all Creatures would fall to their first nothing, from whence God by his created will and word did bring them forth, aswell those that have being and no life, (as the Earth;) as also those that have being and life, and no locall motion (as Plants, Trees, and Flowers;) and likewise those that have, both being, life, and locall, motion, (as Man, Birds, and Beasts, *&c.*) And it is true all these live and move and have their being in him, and are continued by the dependancie of their natures vpon his, and this is the dependant union which man and all creatures have upon God; yet is this union no more but as an accident upon a substance.

As for example, whiteness as whiteness hath a dependant union upon a wall, but it is no part of the substance of the wall, for the wall was a wall before that whiteness had its dependant union with it; and if that whiteness be washed away, the wall is a wall still, because that whiteness was no part of its substance.

So if God should be pleased to wash away all created natures, by a totall annihilation to their first nothing; which he will not for his finall ends sake, for which he made them all;

Yet, he is ever the same, for their natures contribute not to his, and therefore they diminish not him if they were all dissolved; So that it is most false which you affirme, that all created natures shall be devolved into the Divine nature, as to be the same, now in part (as you say) and then in whole.

Again I answer, (as to Gods most wonderfull efficiencie, which gave being to all out of nothing, and the said

ſaid dependant union which continues, all created natures as now they are from returning to nothing) in this ſence I grant, *the Earth, the Heavens, the All, is but Thee, and thou O God art that All.*

Alſo I grant (in this ſence) that when the Earth, returnes to the Duſt, as it was, and the Spirit ſhall returne to God who gave it, that is, to Gods only and alone diſpoſing to weale or wo to eternity, according to what it hath don in the bodie, whether it be good or evill; I ſay, in this ſence, that it returnes to God, as is proved againſt you, in the precedent chapter, from the words given forth from your light within, as you would have it; but ſay I, it is from the word of God, the infalliable rule: and therefore your return to God, to be him reigning, is moſt falſe.

Again I anſwer, the very text is againſt you, which you alledge; it ſaith God is neer to every one of us, *for in him we live, and move, and have our being*; for it is one thing, to be near, and another thing to be him, and he us, as we to be the ſame, either in part or in whole.

Again I anſwer, in regard all created natures are in the Divine nature, and their natures in his, therefore that is a childiſh inference which you have from *Gen.* 2.7. That when he breathed into *Adams* liveleſs bodie, he breathed in himſelf, when himſelf was there before; for he is in everie thing, and excluded out of nothing; therefore it follows by undeniable conſequence, that into *Adams* liveleſs bodie God breathed not his eſſence, but mans reaſonable ſoul which is mans moſt proper form, for without it, man is not a man.

Now for the manner how this dependant union,

betwixt the Divine Nature, and all created natures; that his is not theirs, nor theirs his is, only known to God for God hath locked up many such like things as useless for us to know.

For in the order of Nature, God hath denied the Nature inferior, to perceive the nature more superior: as for instance, he hath denied the earth to perceive the nature of vegetives, although they are nursed (as it were) in her own bowels; likewise vegetives nourish sensitives, but perceives them not; also sensitives are denied to perceive spirits, the very next in nature to themselves.

Hence the body of man perceives not the nature of his reasonable Soul.

Hence it is, though the Soul of man be a spirit, yet it perceives not the nature of Angels.

Hence it is that Angels perceive not the spiritual and naked essence of God, but by the help of some created manifestation, as the heaven of heavens, their circumfered glory, and such like.

And yet you and your friends (forsooth) do not only perceive the Divine Essence, but you are that Essence it self here in part, and hereafter altogether; so childish is this whimsical fancie of yours, although you nor no man else knows the manner how our souls and bodies in our personal union, are kept distinct in their natures, as the bodie not to be the Soul, nor the Soul the bodie; much less can any man know the manner how all Creatures have their dependencie on the Divine Nature of God; and therefore hearken what the words of Scripture saie; *As thou knowest not the way of the spirit, nor how the bones do grow in the womb of her that is with child, so thou knowest not*

Ecc. 5.

not the works of God who maketh all: Lo theſe are part of his ways, but how little a Portion is heard of him. Job 26. 14.

And make what you will or can of theſe words, *in him we live, move, and have our being*, it amounts to no more but this, to the continuation of good and bad men, and to prove this dependant union of created nature upon the Divine nature, for it contributes no bleſſedneſs to man beyond this, to be that they may be happy or miſerable to eternity.

Again, becauſe it is ſaid, by Gods infallible truth, that he is neer to everie one of us, for this reaſon, becauſe, *in him we live, move, and have our being*, therefore every right Beleever, ſo far forth as he is ſuch, muſt and doth reſt in this truth, that God is ſo neer unto us, therefore ſaith the Apoſtle, *Let your moderation be known to all men, the Lord is at hand*, Phil. 4. 5. Therefore this reſt remains only to the people of God, ſo to reſt upon his truth written in the Scriptures; and in the next life, according to the Scriptures, therefore neither you nor your friends, have not this true reſt, becauſe you deny the Scriptures truth, and intrude that which is no Scripture but a whimſey.

Again, becauſe you ſay the words of Scripture given forth from your light within, thus ſpeaks, you muſt conclude him blinde within, and falſe without; for within to you and your friends he ſaith, he is Gods Divine Nature, and no created ſubſtance; and without, in words of Scripture he ſaith to us, God is but neer to us, and ſo not us, nor we him, as you and your friends would have it.

Likewiſe within he tells you and your friends, when the Earth returns to the duſt as it was, the Spirit returns

to

to be God himself, as is proved against you, but in words without, in Scripture he tells us, it returns only to God, to receive what it had done in the bodie, whether it be good or evil, and points us, as with the finger at the truth of it in the example of *Dives* and *Lazarus*; likewise, within it tells you and your friends, God breathed himself into *Adams* liveless bodie, but without in words of Scripture he tells us, God was in that liveless body before he breathed into his nostrills that breath of life, because he is not excluded our, nor included in, to any thing, for he fills both Heaven and Earth by his essence, as well as by his efficiencie, as at large is proved against you. Now I pray you, is not your light blind within; and false without, and yet aspires to be the infinite God, but who so bold as blind *Bayard*. And so much for mans dependant union on the Divine Nature, only for the continuation of his being.

Luke 16.

CHAP. III.

In which is handled mans second dependant union with the Divine Nature, in order to his most true felicitie.

This Union and Communion is far different from the former, for that (as is proved) is common to all created natures, but this peculiar only to man) and not to all men neither, but only and alone to right Believers of Gods written word, the Sacred Scriptures, therefore you and your friends are cut off from this dependant union and communion with the Divine Nature in order to your true felicity, for you deny both Scriptures and Christ himself, as shall more fully appear in its due place.

Again

Again to proceed to the point, the Apoſtle writing to right beleevers of the Scriptures, ſaith, *Simon Peter an Apoſtle of Jeſus Chriſt, to them that have obtained like precious Faith with us*; and in the 4 verſe, *whereby are given unto us great and precious promiſes, that by theſe we may be partakers of the Divine nature, having eſcaped the corruptions that is in the world through luſt:* Therefore it is cleer from the Text, that this partaking of the Divine nature, is a rationall union and communion with God, as appears by thoſe words, *Faith of God in Jeſus Chriſt*; becauſe the underſtanding and will of man, hath a ſubordinate efficiencie in this partaking of the Divine nature: And this is it that St. *Paul* points at, namely, *right beleevers efficiencie in Gods ſervice, to be the reaſonable ſervice of God*, Rom. 12. 1. 2 Per. 1. 1

Again *Paul* to *Timothy*, ſpeaking of right beleevers ſubbordinate efficiencie; ſaith, *Godlineſs is profitable unto all things, having the promiſes of the life that now is, and of that which is to come*; this word *promiſe*, in this text, and theſe words *precious promiſes*, points to this rational union and communion with the Divine nature, as capable by reaſon or reaſoning to underſtand the truth and mind of the promiſor, in the promiſes; and ſo unites it ſelf to God, as the eye doth to the light, and ſo poſſeſſeth God his chiefeſt good, as the eye doth poſſeſs himſelf of the Sun by its beames. And therefore to right beleevers ſaith the text, *Vers* 2. *grace and peace be multiplied unto you through the knowledge of God, and of Jeſus Chriſt.* &c. 1 Tim. 4. 8

Which word *knowledge*, directly pointeth to right beleevers ſubordinat efficiencie, in this rationall union and communion with the Divine nature; therefore the text ſaith, By theſe precious promiſes yee are partakers

takers of the Divine nature: and in a word it was to this end, that God gave all Scriptures by inspiration, Ministrie, and Ministers in order to bring the reasonable creature to this union and communion with the Divine nature, and from their rationall union and communion with the diabolicall nature, Apostate Angels, wherein consists the corruptions which are in the world through lust. Hence our Lord *Jesus Christ* said to the people, to whom the Gospell was preached, *behold the kingdom of God is within you, or amongst you.*

Again I answer, in this rationall union and communion with the Divine nature, is contained the sum of the Moral Law, as to the subordinate efficiencie of a right beleevers understanding to adhere to God as truth himself, and his will, in a liking and uniting affection as to his chiefest and sweetest good; so likewise God in his supream efficiencie, doth manifest himself as truth it Self; and its chiefest and sweetest good. And thus by this reciprocall intercourse, this union and communion with the Divine nature is much confirmed; but you and your friends do not only as much as in you lies to take away the Scriptures and our Lord *Jesus Christ*, to destroy this rationall union, but also would null the will of man in order to this rationall union, for you would bring mans will to be Gods own Essence; *James Nailor in his Book, love to the lost pag.* 60. *l.* 16. saith mans free will is the plant of God, the will of God, the mind of God, the heart of God, and *pag.* 11. *l.* 6. saith he, as the man is, such is the will.

I answer no, but as is the will, such is the man in order to his rational union and communion with the Divine nature.

Likewise

Likwiſe your friend *Theaura John*, in his *Ten Epiſtles* pag the 5. the 3. laſt lines, ſaith, mans will is, in that his will is freed, by *Chriſts* freedom; then it is not mans will but *Chriſts*. He means mans light within, naming it *Chriſt*, as you all do; then *l.* 5. ſpeaking of the whole ſoul of man, ſaith, if it could dilate or detract its eſſence then it is a greater God then he that gave it, a being in himſelf.

And becauſe theſe men would thus confound a right beleevers ſubordinate efficiencie, as from his underſtanding and will, to this rationall union and communion with the Divine nature: I will briefly open the nature of mans will in three particulers.

Firſt, the natural liberty of mans will:

Secondly, mans will, natural property:

Thirdly, mans freedom or libertie in righteouſnes.

The naturall liberty of mans will, is no more but this; it freely refuſeth all objects preſented to it, if it do not like them; Or the contrary it freely chooſeth objects preſented to it, if it likes them; and this freedom or natural liberty of mans will, could not be loſt in *Adams* fall; But is both in good and bad men for ever; and this naturall liberty of mans will was, purpoſely ſo created by God, that man might, or might not ſin. And thus we ſee, how God permitted ſin to be; for from this liberty of will, and the underſtanding, man from his owne counſel and voluntarie choice, produceth all his deliberate works, be they good or bad, and this makes all mens works their own, and Gods righteouſneſs appear in judging every man, a veſſel of honour, or diſhonour, for ever, according to the works he hath done in his bodie; and ſo much for the firſt particular.

Secondly, the naturall property of mans will, is no more but this.

It followeth good presented to it, as naturally as the eye followeth light, be it the true and reall good, or the false as it appears under the notion of the true good; and this also could not be lost in *Adams* fall, it being the very nature of the reasonable Soul; for the being of the creature hath its dependencie upon Gods being, as is proved.

Thirdly, the freedom and liberty of mans will to righteousnes, in order to the before mentioned rationall union; and communion with the Divine nature, is no more but this, rightly, and freely, with full consent of minde, to choose and embrace God, in whatsoever he requires or commands, and on the contrary to refuse whatsoever is contrary to this. Thus God made man in full perfection, *Ephes.* 4. 24. The which in my first Treatise of free grace. *Chap.* 1. is opened at large. That man was perfect in his rationall union and communion with the Divine nature; yet righteousnes and holines was not his nature as the two former particulars are; therefore he lost this in the fall totally, as is proved in the 3. *chapter* of that Treatise of *free grace*; and in the 4. *chapter* is proved, how after the fall, God enlighteneth every man that commeth into the world; and also how farr the same light extends, or may extend in all men, to the said rationall union and communion with the Divine nature.

Also the same point is further cleered in the 7. *chap.* of that first Treatise, but more plain in the 6. *chap.* of the 3. Treatise, and in that 3. Treatise in the 7. an 8.

Chapters

Chapters is cleered, the order how God brings right beleevers to be eſtabliſhed in their rational union and communion with himſelf, as never to fall totally nor finally from it; therefore I conclude that you and your friends fancied light within, is no Scripture, no Chriſt, no God; only it is a lowſie Chriſt, or a vermin bred of your own addle brain.

CHAP. IV.

In which is handled the ſecond general, that theſe men endeavor to bring all men to beleeve, that the light in them is the only true Chriſt, the ſecond Adam, and the Worlds Saviour; but our Lord Jeſus Chriſt, is but an out ſide Chriſt and no Chriſt, but in name only.

John Chandler himſelf ſaith to Papiſts and Proteſtants, *Page 7. li. 9, 10. Ye both look to a Chriſt without after the fleſh, but deny the true light within.* They think Chriſt died and ſuffered, to make their works meritorious, and ye ſay our works are acceptable for his death and ſufferings and interceſſion ſake, though neither of you be come to the true light in your ſelves which leads to life, ſeeing ye know not a living Chriſt in you &c. Thus you nulliſie our Lord Jeſus Chriſt, and magnifie an Idol of your own brains: So *Chap. 7. li. 13.* You call your Whimſey by the name of the Lord; For ſay you, *the Lord is pure and holy &c.* Then you ſay, it is in vain for any one to talk or think of juſtification by a Chriſt without, and not to feel his living vertue within: Surely there is a great

deal of living vertue in the addle brains of you and your friends; I pray you hear what your friend *Theaura John* ſaies, *Page* 77. *line* 20. Thus know, ſaith he, the Chriſt you own is a dead Chriſt, and *Page* 72. *lines* 26, 27, 28. Of your Light within he ſaith, Not one in Ten Millions knows not truly what Chriſt is, nay ſaith he, not one in all the Creation: Truly *Theaura John* I am of your minde in this, that you nor no man elſe knows what your Light within is, neither within the Creation nor without: Why then ſaith he (to them that heard him) now you are all amazed, and truly I think well they might, but ſaith he, I will prove it againſt all Oppoſers; Therefore ſaith he, it is not looking for an outward Chriſt at *Jeruſalem*; truly I am of your mind in this alſo, for he is now in Heaven, in reſpect of his body, and not at *Jeruſalem*, but every where in reſpect of his Divinitie, but ſaith *Theaura John*, to a living Light of Chriſt within your ſelves *&c. page* 8. *line* 17. Now ſaith he, to come to your named Chriſt, confined to *Jeruſalem*; I acknowledge a man named Jeſus Chriſt, that he was the Evangelical life of God, as Paul was the Evangelical life of God and the reſt. Why how now *John*? as *Paul* and the reſt was, and no more; and in the ſame Eight page, Line 26. Now ſaith he, I beſeech you Brethren be carefull that you graſp not to your ſelves, a God and Saviour which God never ſent you, that is the body of Chriſt ſo named, take heed that you adore that that is not, and let ſlip that that is, for

for I tell you the Fleſh of Chriſts body profits you no more then your own fleſh, nor the words that are ſpoken of him to you: And *John Chandler*, as your Friend *Theaura John* ſeconds you in this, ſo doth your Friend *James Nailor* in the third place; for in his book Entituled, *The Impriſoned Seed*, *Pag.* 12. Magnifying your Light Chriſt within, he ſaith, it is but one in all, unchangeably juſt, equally holy; truly *James* ye might more properly attribute all this to the Cat that ſits in the Chimney corner, for that is ſomthing, but this Light in the Dark Lanthorn of your Brains is an Idol, and St. *Paul* ſaith, an Idol is nothing in the World. Likewiſe ſo do you *John Chandler* magnifie your Light, *Page* 5. *line* 12. Say you this is Chriſt the Prophet raiſed up by Gods power, which every one is to heare leaſt they be cut off. Thus applying that to your Fancie which the words of Scripture applies only to our Lord Jeſus Chriſt, and much of this Stuff is ſcattered up and down through your whole Book.

Likewiſe a Friend of yours ſaid unto me, God may do as much by any other man, as he did by Chriſt Jeſus, who lived and died at *Jeruſalem*, your Friends name was *John Rowſe*.

Likewiſe your Friend *Theaura John*, *Pag.* 28. *li.* 35. who joyns with you in contempt of Chriſt, ſaith to his hearers, ſhall I tell you; many a man ſuffered more then he did,

Likewiſe your Friend *Samuel Fiſher*, (in contempt of him) ſaith, the man Chriſt Jeſus, whom ye call

call God man, to Mr. *Danson*, *Pag.* 8. Yes Sir we do so call him God man, blessed for Evermore, and there will come an hour or minuit of time, to you that will not have him reigne over you, in which you shall be slain from living for felicitie to eternity, but reserved to a living misery to eternity, and this shall be the reward of all your Labors.

Likewise your Friend *Theaura John, pag.* 28 *line* 35. Because the words of the Scripture do affirm our Lord Jesus sitteth at the Right hand of God, and maketh intercession for us: I charge it Blasphemy? Truly *John* it seems very strange to me, that your Light within should blaspheme with words without.

To return an answer to all this fishing in these poisoned waters, the which I will refer to two heads.

First that the words spoken of him, very much profits all Right Beleevers.

Secondly that the flesh of Christ very much profits all Beleevers, and truly you must beleeve both these things to be true, because you fancie these words to be given forth from your Light within, and I must beleeve the truth of it, because tis spoken from Gods infallible rule, for Faith as well as for Life, therefore there is one comfort, that whatsoever is proved shall be beleeved by us both.

And first *Gen.* 3. 15. God rendereth Christ in the words of Scripture an Object without, in order to mans rational union and communion with himself, and this was immediately when man was lost

loſt in the fall in theſe words ſpoken of him to the apoſtate Angels to the Serpent their inſtrument, *The Seed of the woman ſhall bruiſe thy head*, and thus the words ſpoken of him, profited all the Ten Fathers that lived before the Flood, and ſo after the Flood to *Sem*, *Abraham* and *David*, and ſo to all Right Beleevers under *Moſes* vaile.

The word ſpoken of him as an object without, profited them all very much, in order to their rational union and communion with the Divine Nature; That is, as the Eye poſſeſſed it ſelf objectively, of the Braſen Serpent to a temporal Salvation, ſo the mind of Right Beleevers poſſeſſeth it ſelf, by the words ſpoken of him, of eternal Salvation, as is implyed, *Heb.* 11. ſaying of all Right Beleevers in former time, All theſe died in Faith.

Again likewiſe after he was come in the Fleſh, in fulneſs of time, the word of him then ſpoken profiteth much more, becauſe much cleerer; as for inſtance, St. *John* in his Firſt Chapter, ſpeaks firſt of his Godhead alone. Then ſecondly as he is Chriſt.

Of his Godhead in theſe words, In the beginning was the word, and the word was with God, and the word was God, the ſame was in the beginning with God, all things were made by him, and without him was not any thing made that was made.

Secondly in the 14. *ver.* As he was perſonally God man, that is, as he was Chriſt, for as he was Chriſt, he created nothing, only as God, ſo he created all things; But as he was Chriſt, ſaith St. *John*, And the word was made fleſh and dwelt amongſt us, and we beheld his glory as the glory of the only begotten Son of

of the Father full of grace and truth, therefore both the words spoken of him and his Flesh also, profiteth much to Right Beleevers, because they only, as the eye receives the light objectively into it self, so they objectively receiving him, are in this rational Union and Communion with the Divine nature; for saith the Text, *As many as received him, to them he gave Right or Priviledge* to become the Sons of God, even to them that beleeve in his name.

Likewise St. *Paul* to the *Colossians, Chap.* 1. 16. speaks distinctly of his God-head alone, and also distinctly; of him as he is Christ, as St. *John* did By him were all things created that are in Heaven and that are in Earth, visible and invisible, whether they be Thrones or Dominions, or Principalities, or Powers. All things were created by him and for him, and he is before all things, and by him all things consist.

Secondly he speaks distinctly also of Christ as Christ. For (as is before said) so he is no Creator, because (so considered) he is in part a Creature, but as Christ he is the head of the body of the Church, *vers.* 18. Who is the beginning, the first born from the dead (that is from the dead fall of *Adam*) that among all things he might have the preheminence, for it pleased the Father that in him should all fulness dwell, and making peace through the blood of his Cross, *ver.* 22. saith he, in the body of his flesh through death, to present you holy and unblameable and unreprovable in his sight, if ye continue in Faith grounded and setled *&c.*

So

So that it is apparent from the infallible rule of truth. That the words ſpoken of him much profiteth all right believers: and alſo his fleſh much more then their own fleſh; for both profitteth them to their rationall Union and Communion with the Divine Nature, by their ſubordinate efficiencie: Thus receiving Chriſt objectively from without, ſo poſſeſſing themſelves of him within, as the eye doth the Sun by its Beams; and this is implyed in the Text, *If you continue in Faith grounded and ſetled*, &c. And therefore *Theorie John* yours and your Companions Caution is a very wicked one, That is, that we ſhould not Adore nor Worſhip that outſide Chriſt, as you (like a pack of Villains) call him; for Saint *Peter* who was more holy than any of you, he in the dayes of his Fleſh, *fell down at his Knees*, ſaying, *Depart from me for I am a ſinfull man, O Lord, Luk.* 5.8. *Again, Hebr.* chap. 1. ver. 6. the Text ſaith, *when God bringeth in the firſt begotten, he ſaith, And let all the Angels of God worſhip him*; and *Luke* 4. 8. he himſelf affirms, that worſhip was due unto him in the daies of his Fleſh, for he ſaid unto your Father the Devill (tempting him, as doe you and worſe) *get thee behind me Satan, for it is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, and verſe the 12. *Jeſus anſwered and ſaid unto him, It is ſaid, thou ſhalt not tempt the Lord thy God, And I am he, for the Godhead dwelleth bodily in me*, Coloſ. 2. 9. And although we have ſpoken enough already of the Fleſh of Chriſt, that it profiteth more then our own Fleſh; yet, Secondly, our Lord, Jeſus Chriſt himſelf, *John* 6. 53, 56. *ſaid unto them, Verily, verily I ſay unto you, except ye eat the fleſh of the ſon of man and drink his blood, ye have no life in you*; *and he that eateth my fleſh*

and drinketh my blood, dwelleth in me and I in him; That is, as the Sun dwells in the eye by its Beams, and as the eye dwells in the Sun by its shining.

In this sense, the 1 *Cor.* 10. 3, 4. speaking of the right believers the Text saith, *They did eat the same spirituall meat, and drink the same spirituall drink, for they drank of that spirituall rock that followed them, and that rock was Christ*; yet they did not eat the Rock no more than you and your friends doe eat the stones in the Street, but by right beliefe they did receive a Christ from without: And therefore to right believers he was an outside and an inside Christ too, because so he dwells in their mindes by Faith, as the Sunne dwells in the eye by its reception: And I pray you, did this Rock and Christs Flesh profit them no more than their own Flesh or the stones in the street, in order to their rationall Union and Communion with the divine Nature?

Again I pray you, Is not this light within a meer cheat, That it should thus speak to you from within, to vilifie and nullifie our Lord Jesus Christ; and yet in words of Scripture given out from your light, to us speaking thus gloriously of our Lord Jesus Christ.

Truely I would have you once take my counsel, and be revenged on him, and bring all your Books, which you have made with much pains and cost, to my neighbour *Stephen Harts* house in the Palace, (which is one of your Synagogues of Satan) as is that in *Woodcocks-Hall* or House neer the *Savoy* (as people say) and there burn all your base and most blasphemous Books; so shall you not only save the Hangman a labour to burn them, but you shall save the Magistrate a labour to sentence them to the fire. From the premisses, It plainly

ly appears that there is an abſolute neceſſitie of a right enquiry thereafter? It being in order to mans true and eternall felicitie.

Therefore, If any enquire at an Epiſcopall Church Government, it will anſwer, 'tis not in me; Or at a Presbyterian, or at an Independant Government, it will anſwer, It is not in me; or at Rebaptiſm, it will anſwer, it is not in me; or at ſuppoſed Revelations, it will anſwer, it is not in me; or at Calviniſm or at Arminianiſm, it will anſwer it is not in me: But at our Lord Jeſus Chriſt, He will anſwer, it is in me, becauſe in me dwells the Divine Nature bodily, if you by your ſubordinate efficiencie in a right aſpect poſſeſſe your ſelf of me, as the eye doth the Sunne, the buſineſſe is done. Therefore a word to you who have pitched upon your Religion: Take heed that you make not your Religion your Chriſt, but be ſure to make Chriſt your Religion and hold there and all is well. Truely *John Chandler* Saint *Peter* gives a right deſcription of you and your Friends, ſaying, *Theſe are wells without water, clouds that are carried with a tempeſt, to whom the miſt of darkneſſe is reſerved for ever*: But I pray mark the Reaſon that he renders, for ſaith he, *when they ſpake great ſwelling words of vanity, they allure through the luſt of the fleſh, through much wantonneſſe*; as did one of your female Friends, when ſhe came naked to her skin into the Chappel at *White-Hal* it being ful of People in the time of the Sermon: The like alluring through wantonneſſe in your ſeeming deified perfection another of your female Friends in the round *Wollſtable* at *Weſtminſter* in the ſame Houſe that *James Nayler* lay, ſhe came into the room where many men and women were, as naked as ſhe was born: are not theſe ſome of your pretious Saints? 2 Pet. 2. 17

CHAP. V.

Which handleth the third Generall, namely, That these People would bring all men to beleeve, That the feigned light, in every man, is the only true Scripture and standing rule for Faith and Life, and not the old and new-Testaments, Gods sacred Oracles.

IN prosecution of this Generall, I will observe this method; First, to prove that the Scriptures are the only and infallible rule for Faith and Life.

Secondly, To prove that you and your friends deny it, and affirme your feigned light to be it.

Thirdly, I will prove that to be false which you affirme. And first to prove that the Scriptures are the only infallible rule *Paul* in the 2. *Tim.* 3. 6. *All Scripture is given by inspiration of God,* And God purposely inspired holy men, not so much for their owne sakes as for this end, That what they writ and spake, from his inspiration, That the Scriptures might be the infallible standing rule for Faith and Life to all succeeding ages and generations; in order to bring, by a right beleefe thereof to the said rationall union and Communion with himselfe; And so *Paul* takes it for granted, in saying, *That which was written afore time was written for our learning, That wee through patience and comfort of the Scriptures might have hope,* That is, of a more full perfection of our rationall union and Communion with the divine-Nature, which wee now have but in part, and yet in truth and reallity. And note this by the way, That *Paul* doth not say they only, but wee; including himselfe for one that did learne by this infallible rule *John* 4. 46. Our Lord Jesus Christ himself

ſelf took it for granted, That the Scriptures written were the infallible rule; If ye believe not *Moſes* writings, how ſhall ye believe my words?

Likewiſe ſaith our Lord Jeſus Chriſt, *If they will not believe Moſes and the Prophets, neither will they believe if one riſe from the dead:* Still referring to the Scriptures as the only infallible rule for Faith and Life, and he applied the Scriptures as ſuch a rule *Luke* 4. 16. to the Divells themſelves, *It is written thou ſhalt not, &c.* He taking it for granted that the Divells believe that which you deny.

Therefore they believe and tremble, they believe the certain truth of the Scriptures to their future torments.

Saint *Peter* ſpeaking of the *voice which came from heaven,* to our Lord Jeſus Chriſt, *we heard when we were with him in the holy mount,* and yet he preferres the written Scriptures to be the ſtanding rule for Faith and Life to the Church, above that voice that came from Heaven: He ſaith, *We have alſo a more ſure word of propheſie; knowing firſt, that no propheſie of Scripture is of any private interpretation:* Implying as that on the Mount was, being to Chriſt himſelf only, for Propheſie came not at any time by the will of man, but holy men ſpake as they were moved or inſpired by the Holy Ghoſt: And ſo much for the firſt particular, the which will be much more confirmed in handling the third particular. 2 P.1.1.18

But ſecondly you and your Friends deny the written Scriptures the ſtanding rules for Faith and Life, and intrude upon us an unwritten Scripture for the only ſtanding rule, namely your light within, forſooth.

Therefore *John Chandler* (in contempt of the Scriptures) ſaith they are words but given forth from

the light, *page* 5. *line* 17. Likewiſe in the ſame page you tell the Miniſters, they know, as the People come to know, and follow the light, the true teacher, which is the holy anointing, they will be taken off from their dead words and teachings; ſo that the Scriptures with you are but a parcell of dead words. Likewiſe in the 4. *page*, to magnifie your unwritten Scripture within you ſay; the Lord God is jealous of his holy name, *line* 2. 10. Likewiſe your friend *Samuell Fiſher*, in the diſpute between Maſter *Danſon* and him *page* 28. ſaith he, I denie thoſe Books, that is, the Old and New Teſtaments, to be the ſtanding rule for Faith and Life: And to the People and Miniſters there preſent, he ſaith, I am ſure the Goſpel you preach will never bring men to Heaven, indeed people it will not: but I pray you *Samuell* will your unwritten Goſpel within doe it? Likewiſe your friend *James Nailor page* 8. ſaith, thoſe had the writings of the Prophets & the Apoſtles which is called Scripture and ſo were the keepers of the Letters, and that they took to be their rule to walk by as they doe now: but know not that which giveth it forth to lead them unto the Life, but had the Letter and the forme, *page* 40. And in his *Goliah*, *page* 77. and in his *Salutation page* 29. he tells men if they will follow this light within, (meaning the unwritten Scripture within) they ſhall not have their light to ſeek in a book without. Likewiſe in his book to *Francis Harris page* 9. he ſaith the infallible Spirit by which the Scriptures were given forth, is the ſole trier of Spirits and Doctrin, meaning by all this their unwritten Scriptures within.

Likewiſe your friend *Theorie Fahn* in his Book of ten Epiſtles *page* 72. being charged in his Indictmennt, that

that he ſaid the new Teſtament is a lye. He anſwereth, In truth of ſpeech it is a lye, Although you ſay it is the holy Goſpell of Chriſt and the holy word of God; Likewiſe your friend *James Nayler*, to molifie the written Scriptures without, and to magnifie their unwritten Scriptures within, in his booke, *Love to the loſt, page* 3. *line* 30. ſaith, The Light in all men is God, the life of every Creature, though few there bee that know it; for, ſaith he, the darkneſſe knowes it not; Alſo he ſaith, Miniſters and right beleevers of the written Scriptures; They are the children of darkeneſſe, who have got the words of Scriptures which were given forth from the light, to talke of it, &c. And in the ſame booke *page* 8. *line* 26. In contempt of the written Scriptures, he ſaith, Men ſay the Letter is it, But who hath the light within, which hee calleth by the name of the word, *&c.* Likewiſe in the ſame book *page* 16. *line* 35. he tells the Mlniſters and right beleevers; You who beleeve not in the light, are enemies to this Faith, and yet you get the words of Scriptures given forth from the Light, ſo your Faith ſtands in the wiſdome of words; I, but I pray you are they not words of wiſdome given forth from your unwritten ſcriptures within? And in the ſame book *page* 24. he ſaith, of this ſort are they who have their preaching to ſtuddy and ſeek at other mens mouths, or from the Letter (meaning the Scriptures) but have it not from the mouth of the Light, which he (moſt wickedly) calls the mouth of the Lord; And ſo doe you *John Chandler* in your Book page 4. line 19.

Likewiſe your friend *Theorie John* in his booke of ten Epiſtles, page 50. ſaith; Now brethren let mee ſpeake plainly to you, What have they to doe with the

the writings of the Apoſtles (meaning Papiſts and Proteſtants) ſpeaking juſt as *John Chandler* did before?

Truly (ſaith *Theorie John*) nothing at all.

For they were that thing that you have gotten the bare name of it, This is ſuch a ones words; Then ſaith hee What is that to thee? except his Spirit, that is the ſubſtance (meaning man's Soule, no created ſubſtance of theſe lettered names, be in thee, then thou art it, before not, but a liar, and thou art a thief; for you look to come in by the name (meaning the Scriptures) which is not the thing: yet in this he flatly contradicts himſelf, becauſe he ſaid before, the all is thee, and thee that all, and then by this rule all have it; but now he ſaith, that but ſome have it; but his meaning is this, all that cannot with a ſeared conſcience and a brazed face ſtand up to maintain theſe unwritten Scriptures within, as you *John Chaundler* impudently act your part, affirming that your unwritten ſcriptures gives Revelations and Prophecies, but the Miniſters of Jeſus Chriſt come to be fitted by ordinary means, as languages, book-learning, ſtudy, induſtry; and then you crie out, O you blind guides, ſaying, know you not that the gift of a Paſtor or Teacher in Chriſts Church was the effect of the Baptiſm of the ſpirit (meaning your unwritten ſcripture within) as well as the gift of an Apoſtle, Propheſie, Revelations, Miniſters, or any other; And dare you to aſſume the name of Miniſters, Paſtors or Teachers, and yet deny the power whereby ſuch formally miniſtred; nay, denying any ſuch thing now as Revelations by the Spirits Baptiſm.

Truly *John*, I pray you tell me when did the Spirit baptize any by your unwritten ſcripture within: likewiſe

likewiſe your friend *John Tamey page* 27. (with as brazen a face as yours) from your unwritten ſcripture Light within; of the ſacred Oracles of God, ſaith, It is but a name of dead Letters ſet together, much interwoven with mans invention, line 18. and 28. and he having magnified your Idoll-light within, as you doe, then line 11. ſaith he, where is your holy named Goſpel in Letters, there is not two holies, but one holy, and that's God; and holy is not names of Letters, but the Lord living by his Spirit in the ſoul of man (ſtill meaning the Light within, which ſaith he, is no created ſubſtance page 3. line 3.

Again with this brazen face to magnifie this unwritten ſcripture within, page 12. line 13. know ſaith he, My learning is not of man, nor by man, but I am taught of the living God, who is the true expoſiter of his own intendments: and likewiſe page 63. to the learned ſaith he, but Schollers my teacher hath no books, nor have I none to read, neither will I, for my teacher is God.

And page 60. line 6. As the Lord lives, I neither can, nor ever would, read any Hebrew or Greek, or any Tongues but Engliſh, nor doe I know any Hebrew, but mine own Characters, and them I had all in one day before night, I could write them, but knew not the meaning of one of them, only it was ſaid unto me by the Spirit they were Hebrew, page 77. line 6. and 7. now you will ſay (ſaith he) this madman ſpeaks ſome Latin, ſome Hebrew, ſome Greek, and confound in broken words, and then to the learned, he tells them, it is to confound you great ones (Rabbies I mean.)

But now I return to give you ſome anſwer to all this ſtuff; that is, if you mean the Scriptures, as they are an

humane expression, as written or printed with Inck and Paper by the art of the writer or printer; so considered, I shall grant the Scriptures are but dead Letter, as they are to you who will not believe them, nay you would null them, as is proved, and therefore God hath left you, that in understanding you may not understand, and in knowing you may not know his minde contained in his sacred Oracles, in order to your rationall union and communion with himself, for he hath denied you the spirit of Faith; therefore to you, your unwritten Scriptures within, and the Scriptures that are without, are both alike dead.

Again, I answer that Gods mind contained in those dead Letters, carries along with them Gods living intentions to good and bad men, and he will make it a living word upon both to eternitie, that is, to them that believe and obey it, to their rationall union and communion with himself, felicitie for ever, and to them that doe not believe it and disobey it, miserie for ever, that is, he that believeth shall be saved, and he that will not believe shall be damned.

Again, In regard you would not have us learn, neither by languages, nor by studious reading of Books, nor be taught from other mens mouths: I pray you *John Chandler*, why doe you and your friends print Books, Is it that no man should read them, or that no man should learn any thing out of them? And I pray you why do you and your friends open your mouthes in my neighbour *Stephen Harts* Meal-shop, and in *Woodcocks-Hall*, for you will not allow any man to seek his learning at other mens mouthes.

Again, I am apt to believe that *Paul* was certainly as holy as any of you, and had revelations and inspirations

tions to write the Scriptures, yet you heard what he hath before ſaid, that whatſoever was written aforetime was written for our learning, *&c.* Nay 'tis apparant that *Paul* made uſe of written Papers and Parchments, 2 *Tim.* 4. 13. therefore certainly *Paul* and you had not all one teacher.

Likewiſe Saint *John chap.* 20. *verſe* 30. to thoſe whom he writ, he ſaith, *Theſe things are written that ye might believe, that Jeſus is the Chriſt, the Son of God, and that believing, ye might have life through his name:* Therefore certainly Saint *John* neither was not of your minde, nor was his teacher yours nor yours his: Again, *Iſaiah* 8. *chap.* 19. 20. ſaith he, *When any ſhall ſay unto you, ſeek unto the familiar ſpirits* (I will not ſay, although it is reported that ſome of you have familiar ſpirits neither will I ſay that *Pordage* and *Fox*, doe uſe familiar ſpirits to ſeduce people) the Prophet ſaith in this caſe, *Unto the Law and to the Teſtimony, if they ſpeak not according to this,* ſaith he, *it is becauſe there is no light in them.*

Here I ſee that the Prophet *Iſaiah* takes it for granted that the written Scriptures are the ſtanding rule for Faith and Life; therefore certainly *Iſaiahs* teacher was none of yours.

Again, *Nehemiah* the Prieſt and Scribe and the People in his daies, took it for granted that the then written Scriptures were a ſtanding rule for Faith and Life, *chap.* 8. 8. *They read in the Book of the Law of God diſtinctly and gave the ſenſe, and cauſed the people to underſtand the reading*; ſo that here the people receive it from their mouths, *and the people wept when they heard the Law*; And I pray you, doe you think that they did eſteem the Scriptures to be nothing but dead Letters

interwoven with mans invention? Certainly God was no teacher to you and your friends, but ye had some other teacher.

Likewise our Lord Jesus, had recourse to the Scriptures as the only standing rule for Faith and Life in his daies; for saith he to the Scribes and Pharisees, *have ye not read in the Law, and have you not read what David did, &c.* and *Mat.* 12. 3. 5. *Luke* 4. 15, 16, 17. *He comming to Nazareth where he had been brought up: and as his custome was, he entred into the Synagogue on the Sabbath day, and stood up to read: and there was given unto him the Book of the Prophet Isaiah; and when he had opened the Book* (as the standing rule to the Church for Faith and Life) *he found the place where it is written, &c.* And preached upon those words to the people, *and closed the Book and gave it to the Minister.*

Now I pray you *John Chandler*, let you and your friends doe me this curtesie as to tell me in good earnest who is your teacher?

Again, 2 *Tim.* 2. 15. saith *Paul* to *Tim. Study to shew thy self approved unto God, a workman that needeth not to be ashamed, dividing the word of truth*: therefore *Paul* approves of a painfull studious industrie in godly Ministers; and that the written Scriptures which *Tim.* did know of a childe, was then the only infallible rule for Faith and Life, and not only a parcell of lettered names, the preaching of which will never bring men to Heaven; for here we see the Prophets, our Saviour Christ, the Apostles did both read and write and preach to the people, in order to bring them to a rationall union and communion with the Divine Nature, and so to their true felicitie here, and eternall felicitie hereafter.

H

I remember, *Prov.* 15. 18. *The heart of the righteous ſtudieth to anſwer, but the heart of the wicked poureth forth evil things.*

And here I deſire to give you an Inventorie of ſome of your evill things.

As firſt, To ſay the ſoul of man is God, and no created ſubſtance.

Secondly, That the light in every man is the Lord Jeſus Chriſt, and that our Lord Jeſus Chriſt is but an out-ſide Chriſt, and no Chriſt but in name only.

Thirdly, That the ſacred Oracles of God are not the ſtanding rule for faith and life, but the only ſtanding rule for faith and life is your unwritten Scriptures your light within.

Fourthly, That your fancied light within will bring men to the perfection of degrees, or righteouſneſs or holineſs in this life, and will bring them heaven which the preaching of the Goſpel will never doe: And therefore reading, ſtudying and hearing Gods word from other mens mouths, and all Gods Ordinances to bring men to a rationall union and communion with himſelf is uſeleſs, fruitleſſe.

Now I pray tell me *John Chandler*, do not you and your friends pour out evills with a witneſſe?

Again, *John Chandler*, in your manner of ranting againſt the Miniſters, you not only ſpeak of propheſie and revelations from your light within, but alſo of miracles: I pray you *John* tell me one thing, how many miracles have you produced ſince you became a Preacher to your Idol-light within more than our Miniſters, or more then you did when you preached Gods written Scriptures at *Lamborn*, and about *Portſmouth* and other places; you never told me of any, neither did I

ever hear of any; therefore I think it is but a fancie?

It is true, a friend of yours was perswaded by your light within, That she could raise a friend of hers and yours out of the grave which had drowned himself at *Worcester*; and she with some friends of hers and yours went to the grave, caused it to be digged up, and commanded the dead man to live; but the Corps never stirred, so that she and her friends went home again to *Worcester* and left the Corps as dead as she found it.

Again, your friend *Theorie John* would make us believe he did something which looks like a miracle.

But suppose that to be true (which I will not grant) that it was a miracle, yet certainly the living God was not the teacher: for God who gave the Apostles power all in one day to speak their severall languages, did it to confirm the doctrine now contained in the written scriptures, to be the standing rule for faith and life unto the worlds end, to bring men to the said union and communion with the divine nature, which you deny; and therefore God was never any of your teacher.

Again, there was a necessity why God should furnish them with languages, because they were to be sent to severall Countries, to severall speeches and languages: But of *Theorie Johns* Hebrew, Greek, & Latin and East Armenian tongue, here is no use; for here in *England* we professe all one Religion, and we have many learned men, well known in the languages, therefore his language is of no use here; wherefore God never taught him, but certainly he had some other teacher.

Now I remember, I have heard of a dumb beast that spake most perfect Hebrew; therefore its tongue was actuated by one that did well understand that language: But if you ask me what beast that was, it was the

the Serpent whoſe tongue was actuated by the apoſtate Angels, to diſſolve that rationall union and communion with the Divine nature which all mankind had in our firſt Parents; therefore thoſe apoſtate Angels in ſcripture are named the old Serpent the Devill, a deceiver, a lyar, a murderer from the beginning.

Again, they did actuat that beaſts to the ſame purpoſe, as it doth the tongues and pens of you and your friends, that is, to unbelieve Gods word and to believe your lies; for the beaſt ſaid to the woman in her own language, which was originally the moſt pure *Hebrew*: *Ye ſhall not certainly die, ye ſhall be as Gods, knowing good and evill.* So you not only unbelieve Gods word, but alſo lyingly affirm, that the light in every man is God himſelf, now in part, and hereafter in full perfection: Therefore becauſe the Serpents tongue, and your tongues and pens ſpeak one and the ſame thing, that beaſts tongue, and your tongues and pens muſt needs be actuated by one and the ſame ſpirit. Again, ſuppoſe it were true (which I will not grant) that the good Angel which actuated the tongue of an Aſſe to ſpeak the Moabites language, or ſome other, to reprove the madneſs of the Prophet, yet he did not actuate that Aſſes tongue for the Aſſes ſake, but for Iſraels ſake; nor for Iſraels ſake neither but in a ſubordinate ſenſe; for it was for Gods ſake primarily to uphold his truth againſt Satans lies in that Nation till Chriſt came in the fleſh; for till then it was confined to Iſraels Nation; ſo I ſuppoſe your tongues and pens have actuated to reprove the madneſſe of the generality of the Miniſters of our Lord Jeſus Chriſt, for neglect of their ſtudious pains and labour in the ſacred Oracles of God, or a ſneaking covetouſneſs, or their proud ſtrife and vain

vain glory, or seeking praise and glory with men, rather than with the infinite God: I say, suppose your tongues and pens were actuated to those ends, when the good Angel hath thus made use of you, he will deal with you as he did by that Asse, that is, bereft him of life, and left him dead: so he will bereave you of life, as to your rationall union and communion with the fountain of life, and leave you dead in sins and trespasses, and yet alive in ever-living torments; and this shall be your wages for your work in gathering the seed of God, as you say in your book, *pag.* 2. *line* 4. but the examination, what this seed of God is, shall be the work of another chapter; therefore I may safely conclude of all you seducing Quakers (I speak not to the seduced) the sacred God, by whom all scriptures are given by inspiration, is not your Teacher, but the old serpent who is in your mouthes and pens, the most principall lyar and deceiver, whose children you are, because the will of your Father you will do.

Again, truly many Antichrists have done villanously, but thou, O light within, in villanies surmounts them all: for as *Jerusalem* justified *Sodom*, so thou light within dost justifie the Roman Antichrists; for she owns and honors the scriptures to be the sacred Oracles of God, although she abominably corrupts them; also she ownes and honors our Lord Jesus Christ, God man, blessed for ever more, and yet very corrupt in many things: Also she ownes and honours the great *Jehovah* to be one in three, and three in one: Nay, O thou light within, she abhorres thy abominations, except it be in case, as the Fox loves to hear the Crow sing. But this, speaking of the Foxe, brings to my remembrance, one subtle trick more of your

light

light within; thus is, as the Foxe, becauſe he will run unperceived by the Hunter, creeps among a flock of ſheep and lambs, as if he were one of them: ſo doe you and your friends, by ſtyling your ſelves Chriſts ſheep and Chriſts lambs, and ſuffering Saints; nay, to ſuffer more than Chriſt himſelf did: and this is ſcattered up and down through all your books.

I remember, *John Chandler* in your book, *pag* 3. in the 3. laſt lines you tell the Miniſters, they do ſo ride the Beaſt or tyrannicall Magiſtrate, that ye have divers Lawes of theirs againſt the Saints: And the 4. page and the firſt line, you and your friends are ſtiled the Saints which are the Lambs followers.

Truly *John* this name of Saints is carried under the notion of many heavenly mouths, and yet wrapped up in men of moſt baſe, earthen or earthly mindes; ſo that this nominall Saintſhip is a cloak for more wickedneſs in *England*, than any cloak that I know of: and that's one reaſon why you and your friends (amongſt the reſt) crowd in for a Saintſhip. And I am confident in *England* there was never more men to talk of God, but I am afraid never fewer to walk with God, in order to the ſaid rationall union and communion with himſelf: But as for you and your friends, you diſown your ſelves to be our Lord Jeſus Chriſt's lambs and ſheep; for him you deſpiſe, and null him as to your ſelves; for as thoſe that love him, do keep his Commandements, ſo you loath him and deſpiſe his commandements, as is already proved againſt you.

Therefore if you are Saints he that is your Teacher did canonize you, and then you and your friends muſt needs be a parcel of pure Saints; I ſpeak to you that are the ſeducers, and not the ignorant ſeduced people.

Again, your friend *Theorie John* you see does much magnifie himself in his great Scholar-ship, and in comparison thereof undervalues the Scriptures, as too many do, though not in so base a sense as his, and yet they would not seem to do so: And the truth is this gives a further proof who was *Theorie John*'s teacher in his high-flown Divinity; For although God is the teacher of other learned men in their tongues and languages, as we see in the learning of the Egyptians and *Moses* from them, *Acts* 7. 22. Nay, God teacheth the very Husbandman his Art in order to mans support in this inferior world, *Isa.* 28. 26. Also it was God that taught *Bezaleel* and *Aholiab* to be learned in curious Arts, &c. *Exod.* 36. 1, 2, 3. yet all the learning of the learned terminates in this world as unsuitable to teach man his true felicity, it being contained only and alone in Gods sacred Oracles, the standing rule for faith and life: Therefore our Lord Jesus Christ, *Luke* 10. 21. because God hath hid aside the wisdome and learning of the prudent, said, *I thank thee O Father Lord of heaven and earth, that thou hast hid these things from the wise and prudent, &c.* then ver. 23. the Text saith, our Lord Jesus Christ *turned him to his Disciples, and said (privately) blessed are the eys that see the things which ye see*, meaning the Gospel unveild of *Moses* vail, Likewise *Paul*, 2 *Cor.* 2. 13. speaking of the Gospel unveiled by their preaching, saith, *which things we speak not in the words which mans wisdome teacheth, but which the Holy Ghost teacheth, &c.* Likewise 1 *Cor.* 1. 26. to right believers *Paul* saith, *You see your calling brethren, how that not many wisemen after the flesh, not many mighty men, for God hath chosen the foolish things of the world to confound the wise, &c.* And in the 20. vers. of this chap. saith

ſaith *Paul, Where is the wiſe, where is the Scribe, where is the Diſputer of this world: Hath not God made fooliſh the wiſdom of this world,* that is by his only infallible rule for faith and life, that is in order to bring man to his rationall union and communion with the divine nature. Then if God hath laid aſide all the wiſdome and learning of the wiſe, whereof himſelf is the teacher in this buſineſs of mans true felicity; then much more will he lay aſide your learning, which you had from that teacher which actuated the Serpents tongue?

Again, your friend *Theorie John* (to advance his ſcholarſhip the more) doth ſhew and ſtrongly affirm, that he was formerly illiterate, truly and ſo am I my ſelf an Idiot, whom *Jehovah* hath taught in his Law, that Law which you ſo highly deſpiſe, and yet I will not turn my back to the moſt learned of you all in Divinity; nevertheleſſe I muſt tell you and your friends, it came not by my learning all in one day, but by ſtudy and induſtrie day and night, that is by ordinary means, which you and your friends deſpiſe. And I muſt tell you, that to this induſtry and ſtudy God hath bound himſelf by promiſe to give good ſucceſſe; for he ſpeaking of true wiſdome, in order to the aforeſaid rationall union and communion with himſelf, ſaith *Prov. 2. 4, 5, 6. If thou ſeekeſt her as ſilver, and ſearcheſt for her as for hidden treaſures, then ſhalt thou underſtand the fear of Jehovah, and finde the knowledge of God; for Jehovah giveth wiſdome, &c.*

Again, your friend *Theorie John* his Hebrew, Greek and Latin; no, nor the Hebrew, Greek and Latin of the godly learned is not of any uſe, but to preſerve the tranſlation of the Scriptures according to the originall copy, and ſo to apply it in their Miniſtrie to the

People. And as for Logick, truly I think it is such a thing as you were never guilty of; for Logick is no more but right reason in order to right reasoning, the which is twofold; the one is the Art of Logick, which the Schools teach; the other is right reason, and right reasoning according to the Scriptures Gods sacred Oracles, in order to mans Union and Communion with the divine nature: But Logick in both these senses you and your friends doe abominate. Now as for Rhetorick and Eloquence, it is a thing which as to mans rationall union and communion with the divine nature, St. *Paul* utterly laies aside: 1 *Cor.* 2. 4. saith he *My speech and my preaching was not with enticing or perswasible words of mans wisdome, but in the demonstration of the spirit and of power, &c.*

Again, I remember your friend *James Nailor* tells us we have got the imitation instead of the thing, that is, instead of your unwritten Scripture within.

I answer, that you and your friends, as to the art of imitation are very exact, which brings to my mind the storie of an Ape, who looking upon a Glasier that was setting up a great glasse window, and observing how he drove in the tacks with his hammer, did (whilest the Glasier was gone to dinner) get up upon the ladder, took the hammer and fell to work (as you doe) and broke the glasse window all to pieces: Such is your and your friends imitation of the words of Scriptures to gild over your Idoll or unwritten Scripture within. Likewise, you imitate the name of Christ to burnish over your no Christ, and imitate the name of God to gild over your no God, or your golden Calfe. After the same manner ye imitate the name of the Saints, and bestow a great deal of cost upon your selves in making

your

your ſelves ſeem to be that which in truth you are not. Likewiſe, becauſe our Saviour Chriſt called that earthen-headed Politician by the name of a Fox, ſaying, *go tell that Fox, &c.* therefore forſooth in imitation of him you rant it againſt the Miniſters and all godly people, calling the Miniſters witches and Antichriſt, and the Magiſtrate you call the beaſt which carries theſe Witches and Antichriſt; and this your act of imitation of the name of the things is inſtead of the thing it ſelf.

And laſtly, if the learned who have their learning from Gods gift, as it is proved, doe highly eſteeme thereof, and from thence have ſomewhat a mean eſteem of the ſacred Oracles of God, and ſo the Scriptures become a ſtumbling block to them, as Chriſt was to the Jewes; then much more ſhall you and your friends ſtumble and fall, and never riſe again as to your rationall union and communion with the divine nature, mans true and eternall felicitie: And therefore your learning comes within the compaſſe of your foreſaid act of Imitation; wherefore when a right believer comes to view your work of Imitation, he findes that which ſhould let in the light of eternall peace to the mind of man, namely Gods ſacred Oracles, diſſolved as much as in you lies, much like the work of the Jack an apes and the Glaſiers hammer: And whereas your learned *Theourah John* confounds our learned men as he vainly vapers, yet our Lord Jeſus Chriſt made choice of twelve illiterate men to be his 12. Apoſtles purpoſely to lay aſide the learning of the wiſe Rabbies as being uſeleſſe and fruitleſſe, in order to bring man to his rationall union and communion with the divine nature: and this made *Paul* cry out, *Where is the Scribe,*

where is the Disputer of this World: implying that humane learning with its excellencie terminates its usefulnesse in this worlds good, in order to the society of man-kinde in Common-wealths, and the like: wherefore men doe well to send their children to the Schools of *Oxford*, *Cambridge*, or the like: but to send them thither to learn mans rationall union and communion with the Divine Nature from Heathen Authors, or humane learning is most hetrogenious, for hath not Jehovah purposely given his sacred Oracles, the written Scriptures to be the only and alone infallible standing Rule for Faith and Life, in order to mans rationall union and communion with himself to make the man of God perfect in the perfection of parts in this life, and the perfection of degrees in the life to come: and this is the teaching of our Ministers, but not of him that actuated the Serpents Tongue.

CHAP. VI.

In which is opened the pretended labours of the Quakers, *to gather the seed of God, as they call it.*

AS for instance, *John Chandler*, you in your Book, page 2. line 2. 3. say when the Apostles and Saints, had received power from on high, they went forth in that Power, and by that Power did gather the Seed of God out of severall Nations and places who were the Churches of Christ; and to this point speaks your friend *James Nailor* in his Book intituled, *A dore opened to the imprisoned Seed*; this seed (in your sense) is imprisoned in men untill men believe and professe with a seared conscience and brazed face, that the Light in

in them is the true Scriptures, and not the ſacred Oracles of God; and the Light in them is the true Chriſt, and not our Lord Jeſus Chriſt; and then this ſeed is out of priſon, and then (for ſooth) they have attained the firſt Reſurrection, as appears at large in *James Nailors* forementioned Book.

But to return you an anſwer from the infallible rule for Faith and Life, which mentions a threefold ſeed produced by God, but not one word of your Idol Light within, which you ſay is the ſeed of God;

Firſt it mentions a ſeed of the Woman.

Secondly, it mentions a ſeed of humane nature, as ſuch.

Thirdly, it mentions a ſeed of believers.

As for the firſt, *Gen.* 3. 15. It is ſaid, *The ſeed of the woman ſhall bruiſe thy head*; and that this ſeed ſhould be produced from man and woman, *Gen.* 17. 19. *Luk.* 1. 55. *As God ſpake to our Father Abraham and his ſeed for ever*, *Acts* 13. 23. Likewiſe ſo from *David*, *Of this mans ſeed hath God according to his promiſe, raiſed a Saviour unto Iſrael*, *Iſaiah* 7. 14. It is propheſied this ſeed ſhould be produced of womans ſeed alone, without the efficiencie of the ſeed of man; *Behold a Virgin ſhall conceive and bring forth, and thou, O Virgin, ſhalt call his name Immanuel*: the which propheſie was fulfilled many hundred yeers after: and alſo the forementioned Texts; for it appears in Saint *Matthews* Genealogie, ſhe deſcended not only from *Adam*, but alſo from *Abraham* and *David*: and therefore in the Virgins ſeed was it produced materially the ſeed of them all, but formally of neither; and therefore *Luke* 1. 31. when the Angel ſaid unto her, *Thou ſhalt conceive in thy womb and bring forth a Sonne, and thou ſhalt call his name Jeſus*:

sus: and he shall be great, and shall be called the Son of the highest; and the Lord God shall give unto him the Throne of his Father David, and he shall reign over the house of Jacob for ever, and of his Kingdome there shall be no end: then Mary said unto the Angel, how shall this be, seeing I know not man? The Angel declared unto her how it should be, for *he answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee: Also that Holy thing which shall come of thee shall be called the Son of God:* That is, not the Son of God as his supposed Father *Joseph*, according to *Lukes* Genealogie, for so all man kinde are the sons of God and the off-spring of God and his generation, by Gods supreme efficiencie in the course of nature, *Acts* 17. 28. But this seed of the woman, was produced by the Holy Ghost, as the formall efficient cause, and the Virgins seed only the materiall cause: And also, no sooner had the efficient cause so produced this seed in the Virgins womb, but it was presently assumed into personall union with the second in the one Jehovah: therefore saith Saint *John*, *The Word was made Flesh, and dwelt amongst us, and we beheld his glory, the glory as of the only begotten Son of God.*

I pray you *John Chandler* you and your friends doe me this curtesie, as to tell me when that this most blessed seed personally God man, did ever send forth his holy Apostles and Saints to gather the seed of your no God, but a fancie of you and your friends phantasticall brains.

Secondly, it mentions a seed of humane nature as such, *Gen.* 1. 28. saith God to our first Parents, *Be fruitfull and multiply and replenish the earth*; that is, with

with the ſeed of man, that is, humane nature, as ſuch.

Again, when this deſervedly was loſt in *Adams* fall *Gen.* 3. 24. *Gen.* 2. 17. that is, not loſt to be, as to be annihillated, but as to be in a poſſibilitie of the aforeſaid rationall union and communion with the Divine Nature: then the ſecond time, the Scriptures mention Gods mercifull production of humane nature as ſuch, *Gen.* 3. 15. for when he had mentioned the aforeſaid promiſed bleſſed ſeed, then in mercie he gives a production of humane nature the ſecond time as ſuch, yet with ſowre herbs to reliſh that ſweet mercie in that ſeed, *The Lamb ſlain from the beginning of the world, Revel.* 13. 8. *Saying to the woman, I will greatly multiply thy ſorrow and thy conception,* then ſaith he unto her, *In ſorrow ſhalt thou bring forth children,* that is, humane nature as ſuch from the ſeed.

Again, then by mans univerſall Apoſtacie from this mercie, the ſaid production of humane nature, as ſuch, was deſervedly loſt, for which he drowned the old world; yet then, he reſerved eight perſons of humane nature, as ſuch, in the Ark; which figuratively, was Chriſt, the ſeed of the woman; and when thoſe perſons were come out of the Ark into the world, he then gives a ſecond production of humane nature, as ſuch, in the very ſeed, *Gen.* 9. The Text ſaith, *God ſpake unto Noah and his Sons with him, ſaying, And I, behold I, eſtabliſh my Covenant with you, and with your ſeed after you,* verſe 7, 8, 9. He ſaith, *Be ye fruitfull and multiply and bring forth fruit abundantly in the earth and multiply therein.*

Thus God, out of humane ſeed, as ſuch, made all Nations of men of one blood, that is, of one humane ſeed to dwell on the face of the earth, *&c.*

Now I pray you *John Chaundler* you and your friends doe me this curteſie, as to tell me whether your Chriſt did or not, ſend forth his precious Saints and Apoſtles to gather this humane ſeed, as ſuch, ſo many thouſands of years before your Chriſt was born: Truly for my part, I could never hear where he was born or bred up, unleſſe it were in the phantaſticall brains of you and your friends.

Thirdly, the infallible rule for Faith and Life, mentions a third ſeed of God, namely, the ſeed of the faithfull, that is, of right believers of God in his written Scriptures and ſacred Oracles, as *Pro.* 11. 21. *Though hand joyn in hand, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall be delivered: Therefore it is by faith, to the end, that the promiſe might be ſure to all the ſeed, not that only which is of the Law, but to that alſo which is of the faith of Abraham, who is the Father of us all; So that they which be of faithfull Abraham, are the children of God, Rom.* 4. 16. *Gal.* 3. 9. *That is,* to ſay, *they which are the children of the fleſh are not the children of God, but the children of the promiſe are counted for the ſeed,* Rom. 9. 8. being born again, not of corruptible ſeed but of immortall, by the Word of God, which liveth and abideth for ever, 1 *Pet.* 1. 2, 3. And of this ſeed of God, our Lord Jeſus Chriſt ſaith, *The good ſeed are the children of the kingdome: but the tares are the children of the wicked one,* Mat. 13. 38. Now I pray you *John Chandler* and your friends doe me this curteſie, as to tell me, in regard you ſay, that this ſeed of God are but they that have taken to themſelves the words of Scriptures to talk of, and have gotten another faith different from your faith in your Chriſt: I ſay pray tell me now in

good

good earneſt, whether they or you be the ſeed of the wicked one? Or (as ſaith the Prophet *Iſaiah, chap. 1. 4.*) *a ſeed of evill doers, children that are corrupters, that have forſaken Jehovah* : I ingenuouſly leave you and your friends to judge the caſe.

CHAP. VII.

In which is handled the ſuperlative ſeeming ſanctitie of the Quakers *profeſsion.*

AND in brief, it ſtands in *yea* and *nay* and alſo in *thou* and *thee*; ſo deny all reverentiall reſpects to any ſort of men, of what rank or qualitie ſoever, that ſo you may intrude your ſelves to be equall to any, nay above all in your ſeeming ſanctified perfection forſooth; but in regard you affirm the Scriptures were given forth from your own Light within, I will let you ſee, what it ſaith againſt this your foolerie without.

And firſt, *Moſes* from Gods own inſpiration *Lev. 19. 32.* ſaith, *Thou ſhalt riſe up before the hoary head and honour the face of the old man, and fear thy Elohims : I am Jehovah*; therefore you Quakers are no fearers of God.

Again, from the ſame inſpiration, ſaith *Paul, Eph. 6. 2. Honour thy father and thy mother, (which is the firſt commandement with promiſe.*

Again, in our Saviours time were proud profeſſors who bended much towards your practice, but not in ſo bad a ſenſe as doe you and your friends, *Mat. 7. 10, 11, 12.* Our Lord Chriſt ſaith unto them, that countenanced the deniall of reverentiall reſpects to their Pa-

rents, ye ſuffer him no more to doe ought for his Father and Mother, making the word of God of none effect, as much more doe you Quakers: Likewiſe, 1 *Pet.* 2. 17. ſaith *Peter*, from Gods inſpiration, *Honour all men: Love the brother-hood: Fear God and honour the King*: Likewiſe, *Paul*, 1 *Tim.* 5. 3. *Honor widowes that are widowes indeed*: verſe 17. *Let the Elders that rule well be counted worthy of double honour, eſpecially which labor in the word and doctrin*: Likewiſe *Abraham Gen.* 18. 2. 3. did render reverentiall reſpects as to ſtrangers, but indeed unto Angels unawares, for ſaith the Text, when *the Lord appeared unto him in the plains of Mamre: as he ſate in the Tent dore: He lift up his eyes, and looked, and lo, three men ſtood by him: and when he ſaw them, he ran to meet them from the Tent dore, and bowed himſelf to the ground: And ſaid, my Lord, &c.* Likewiſe *David*, 1 *Sam.* 20. 41. *roſe out of his place towards the South, and fell on his face to the ground, and bowed himſelfe three times to Jonathan*, who was heir apparent to the Crown of *Iſrael*: Likewiſe, 1 *Kings* 2. 19. *Solomon aroſe from his Throne and bowed himſelf to his Mother*: Likewiſe, *Gen.* 28. 12. *Joſeph bowed himſelf to his Father Jacob with his face toward the earth*: Likewiſe, *Gen.* 23. 7. there was reverentiall reſpects betwixt *Abraham* and his Idolatrous neighbours; As for *Abraham he ſtood up, and bowed himſelf to the people of the land, even* (ſaith the Text) *to the children of Heth, and he communed with them*, verſe 8. *ſaying, If it be your mind, &c. And the children of Heth*, verſe 5. *anſwered Abraham, ſaying, hear us, my Lord, thou art a Prince of God amongſt us, &c.* And in the 2 *Pet.* 3. 6. *Sarah obeyed Abraham, and called him Lord*: So 1 *Sam.* 25. 23, 24.

23, 24. *Abigal bowed her ſelf to the ground to Davidand called him Lord.* Likewiſe *Ruth* to *Boaz, and Boazcurteouſly ſaid unto his Reapers, Jehovah be with you, and they* (in reverence to him) *anſwered, Jehovah bleſſe thee.*

Now *John Chandler* & your friends I pray you doth not all this ſhame your ſneaking, ſurley, ſilent, dumb ſcurvie carriage; but I know what you will ſay for your ſelves, that is, that the Scriptures uſe theſe words, *thee* and *thou*, *ye* and *nay* forſooth; I anſwer, It is one thing that the Scriptures mentions holy men and others, uſing the aforeſaid reverentiall reſpects together with *ye* and *nay* and *thee* and *thou*, as occaſionally they were drawn out to either, and another thing to binde themſelves only to *yea* and *nay* and *thee* and *thou* purpoſely to deny the aforeſaid reverentiall reſpects to advance themſelves above all men under the notion of a ſeeming perfection: another pretence for this your practiſe, is this; If holy men in Scriptures doe uſe theſe words of *thee* and *thou* to God, then much more ought you to uſe it to men.

Firſt, I anſwer, this is a childiſh argument; for although Jehovah is Father, Son and Holy Spirit, yet he is not three Gods but one; therefore we holding our mindes to the Unitie of the Eſſence *thee* or *thou* is moſt proper to preſerve our mindes from a pluralitie of Gods.

Secondly, Becauſe God is neerer to us then we are to our ſelves, by the foreſhewn efficiencie and dependance of our natures upon his, all right believers ſo far forth as they are ſuch, believes him to be ſo neer, and therefore doe uſe theſe words *thee* and *thou*; therefore there is neither truth nor reaſon in this your brutiſh practiſe,

ctiſe, contrary to the practiſe of the aforeſaid holy men, nay the aforeſaid Heathen men ſhall riſe in judgement againſt you: And again, God himſelf owns not this your ſowre, ſolitarie, dumb carriage; for what ſaith the Prophet *Iſaiah* unto God himſelf, *Iſaiah* 64. 5, 6. *Thou meeteſt him, that rejoyceth and worketh righteouſneſſe, thoſe that remember thee in thy wayes, &c.* Then how can God meet you in your wayes, for you, not only remember him not in his waies, but renounce and denie his waies and commandements in denying the Scriptures, and hatch all abominable miſchiefs; therefore the Prophet *Iſaiah* rightly ſpeaks *chap.* 59. 5. Of theſe your waies and works, ſaying, *They hatch cockatrice eggs, and weave the ſpiders web: he that eateth of their eggs dieth, and that which is cruſhed breaketh out into a viper:* and in the 8. verſe *The way of peace they know not, and there is no judgement in their goings: they have made them crooked pathes: whoſoever goeth therein ſhall not know peace:* And yet all this you would have paſſe under the notion of moſt high perfection: therefore this leads me to handle the point of perfection.

In which I will obſerve this method, To enquire what perfection is, as to our point in hand.

And firſt Perfection, as it reſpects God himſelf, is two fold.

Secondly Perfection, as it reſpects man, that is two fold alſo.

The firſt Perfection as it reſpects God, is his Eſſence, who in himſelf is a Spirit, infinitely ſimple and pure, the which, what it is, is only known to himſelf; therefore *Ex.* 3. 14. God anſwered *Moſes* querie, *I am that I am*, as if he had ſaid, thou canſt not underſtand what I am, but that I am, thy capacity being but a created thing;

thing; from this ground rightly, ſaith the Apoſtle, 1 *Tim.* 6. 16. He ſaith of God, that he it is, *Who only hath immortality, dwelling in that light, which no man can approach unto, whom no man hath ſeen, nor can ſee: to whom be honour and power everlaſting, Amen.*

Secondly, Gods ſecond perfection, is the perfection of his efficiencie or his operations, for he is the only and alone perfect efficient cauſe of all created natures, for he brought all creatures to be ſomething out of nothing, that is out of no preexiſtent matter, *Heb.* 11. 3. into a formleſſe maſſe, in compariſon of that perfection which afterwards it had, as it appears in the wonderful circumference of the Celeſtiall Globe of this inferior World: then much more in the ſuper-Celeſtiall Globe, together with the ſplendant glorie therein, ſutable to Angels and mens felicitie to all eternitie; and in this inferior Globe of this earthie pondrous maſſe, with all the innumerable creatures moving thereon, though now ſubject to vanitie; then much more did the moſt perfect efficiencie of God take place, when he ſaw every thing that he had made, and ſaid, behold, *It was very good*, *Gen.* 1.

Secondly, the Perfection of man is alſo two fold.

The firſt is that, which is proper to his being, as ſuch.

The ſecond is that which is proper to his operations, as a ſubordinate efficiency to his perfection of parts, to his rationall union and communion with the Divine Nature.

As for mans perfection of being, as ſuch, it is only continued by its forementioned dependency upon the Divine nature and never be diſſolved by men or Angels, but by God himſelf, which he will never doe to croſſe his own finall end, that is, that men might be, to be

be to eternitie, that they may be veſſels of honour or diſhonour according to their works done in the body whether good or evill to eternitie: therefore at the reſurrection he will ſpirituallize all mens mortall bodies to the end that they may be of an everlaſting duration.

Secondly, the perfection of parts as to mans opperations in this life in order to his rationall union and commnion with the divine nature, is the point that you and your friends deny, and dream of perfection of degrees; And although enough already be proved againſt you to your eternall ſhame as to your fancied perfection of degrees; yet in this place I will open it a little more.

James Nailor in his book *Love to the loſt, pag. 3. line* 4. ſaith to us, Now all you which finde your ſelves faln from that meaſure of God which he placed in man, &c. *page 6. line.* 1. That righteouſneſs which God acts is but one which is his own, and in the next line, You that ſay that your righteouſneſs is as filthy raggs, why doe you abide in that, Gods righteouſneſs is not ſo.

Again, you *John Chandler* ſpeak to the ſame perfection in your book *page 2. line* 25, 26. you ſay your light within doth give forth living virtue to all his members which wait in the light to feel the power of life whereby they are purged and purified throughly from ſin: and in the laſt line of this page, ye ſay to the Miniſters, ye cry out blaſphemy, that Chriſt throughly freeth or purgeth any man or woman from ſin while they live here but in part only. Certainly *John Chandler* your inſide Chriſt which is no Chriſt, doth give forth much living virtue to all his members.

Alſo your friend *James Nailer* joyns with you in this

this point in his book *Love to the loſt, pag.* 21. Of your inſide no Chriſt, ſaith, And ſo are all his works and all his gifts; whoſoever receives his gifts, receives that which is perfect, &c. and in the ſame *page line* 17, 18. he ſaith, Now ſince the myſterie of iniquity entred, there is another Miniſtrie gone into the world, who inſtead of gift hath taken up an imitation, and have gotten another kind of faith in the world, wholly reprobate (forſooth) as to perfection, preaching againſt perfection with all their power, that they may be kept from blaſphemy: So *pag.* 23. *line* 16, 17. and *pag.* 24. *line* 7. he ſaith, Perfection is denied by all thoſe Prieſts and people who have not received the gift of perfection: Of this ſort are they who have their preaching to ſtudie, *pag.* 24. *line* 2. Your Miniſters tell you your righteouſneſs is not perfect, and yet they call for righteouſneſs; and yet ſay your beſt is but as filthy rags.

Now I will return an anſwer to theſe your blaſphemous affirmations, as to your perfection of degrees, and prove the perfection but of parts in this life, which is taught by the Miniſters of our Lord Jeſus Chriſt.

And firſt, *Iſaiah* chap. 24. 56. after he had ſaid to God, *Thou meeteſt him that rejoyceth and worketh righteouſneſs, thoſe that remember thee in thy wayes:* Then in the next verſe ſaith of himſelf, and all thoſe which ſo work righteouſneſſe, *We are as an unclean thing, and all our righteouſneſs is as filthy raggs*; that is, if compared to the perfect righteouſneſs of our Lord Jeſus Chriſt, or to the righteouſneſs of the Saints in the Church Triumphant.

Now it comes to my mind your friend *Theorie John pag.* 16. *line* 13, 14. being charged in his Indictment with deſolate living, though in his book of ten Epiſtles

the whole ſcope of it, is to prove your fancied perfection of degrees, unawares acknowledges that which our Scriptures ſpeak, and our Miniſters teach, That is, the perfection but of parts in this life, Now ſaith hee, for living, that is, obeying what God commands, know that no man is perfect, but there is a cloſure and conſent to all that is commanded; Againe, as to the perfection of parts, our Lord Jeſus Chriſt himſelf ſpeaks to his owne diſciples, *Luke* 17. 10. *When you ſhall have done all things which are commanded you, ſay wee are unprofitable ſervants*, wee have done that which was our duty to doe; Likewiſe *Luke* 11. 4. as hee taught them to pray, *Father give us our daily bread*, ſo alſo *Father forgive us our treſpaſſes*.

Again, *John* in his firſt Epiſtle *chap.* 1. 7. 8. ſpeaking of our Lord Jeſus Chriſt, *ver.* 6. ſaith, *If wee ſay we have fellowſhip with him and walke in darkeneſſe, we ly, and doe not the truth*, as you Quakers doe not, for your legion of lies is proved againſt you, but if we walke in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his ſon cleanſeth us from all ſinne; In the next verſe he ſaith, *If we ſay that we have no ſinne, we deceive our ſelves, and the truth is not in us*; So that it is cleere, after right beleevers are cleanſed from all ſinnes, guilt and puniſhment by Chriſts blood, there remaines ſinnes inherently in them, therefore in this life they can doe no perfect good: And you that ſay you have no ſinne, deceive not only others, but alſo your ſelves.

Againe, *Paul Phillip.* 3. 9. hee excludes his owne righteouſneſſe which is of the Lawe, and includes that which is through the beleefe of Chriſt, the righteouſneſſe which is of God by beleefe, *verſ.* 12. Not as if

we

we had already attained, either were already perfect, as to the ſaid rationall union and Communion with the divine nature; yet *verſe* 14. he ſaith, *I preſſe towards the marke for the prize of the high calling of God in Chriſt Jeſus*; Let us therefore, as many as be perfect be thus minded, *If any be otherwiſe minded God ſhall reveale even this unto you*; *For we know but in part, for now wee ſee through a glaſſe darkly, but then face to face*; *now I know in part, but then ſhall I know even as I am knowne.*

Againe, *Pſal.* 39. 1. when the Prophet had ſaid, *I will take heede unto my waies that I ſinne not*, yet in the 5. *verſ* concludes, *verily every man at his beſt eſtate is altogether vanity*; Therefore cries out, *O Lord enter not into Judgement with thy ſervants, for in thy ſight ſhall no man living be juſtified*; And *Solomon* his ſonne ſaith, *There is not a juſt man upon the Earth that doeth good and ſinneth not.*

Now, I pray you *John Chandler*, le me aske you and your friends this queſtion? Who it is that bewitcheth the People with their Sorceries, That preach to the people from the Scriptures, That they can attain but to a perfection of parts in this life; Or thoſe that preach to them contrary to the Scriptures, that they ſhall attaine the perfection of degrees in this life, and to bee as perfect as God himſelfe when they depart this life.

CHAP. VIII.

In which is handled the abuse which the principall Quakers *doe against the Ministers of our Lord Jesus Christ, in three particulars.*

First, their maintaining the Sabboth day.

Secondly, concerning their maintenance and livelyhood.

Thirdly, concerning their protection from the Magistrate.

John Chaundler, as to the first, you speake to the Ministers, *page 3. line 9.* ye being out of the Faith of our Lord Jesus Christ, cannot witnesse victory over sin and trangression, ye enter not into the true spirituall and eternall rest, prepared for the people of God, but maintain and uphold a naturall day, to wit, every first day of the week, as for an outward Sabbath or Rest, which ye are not ashamed to call the Christian Sabbath or Rest: Is this day the true Christian Rest, and have they peace with God all the week and all their daies and for ever?

I answer, there is no reason why the Ministers should be ashamed to keep that first day; for did not the Apostles keep it & all the Churches of Christ from them to this day, hath and doe keep it; and here in *England* it is kept also by the Law of the Magistrate: and did not the Apostles and all the Churches keep it, as having its rise from the Resurrection of our Lord Jesus Christ, as in remembrance thereof; it being this first day of the week which we keep: and for this reason Saint *John* calls it *the Lords day*: and as the Apostles more frequently and more punctually preached the Lord

Lord Jeſus Chriſt, and adminiſtred the Sacraments upon this day more than upon any other day; and ſo doe the Miniſters here in *England*, and the Miniſters in all the Churches of Chriſt: Now therefore I pray you, why ſhould the Miniſters be aſhamed, as you rantingly put the queſtion?

Again, I anſwer, ſuppoſe the Miniſters doe erre in the circumſtance, as indeed they doe, in placing the firſt day of the week upon a wrong foundation; for this day hath no other foundation, than what already is named; but they out of love to Gods glory and the good of the people, endeavour to ſettle it upon a foundation that God never intended, and this error it is but an error of love, and not that they love to erre as you doe, therefore they need not be aſhamed; as alſo becauſe the Text ſaith, *in many things we erre all:* And becauſe you and your friends ſay you cannot erre you are faln already by pride, in ſo thinking of your ſelves: but to return to the matter in hand, the Miniſters endeavour to place the firſt day of the week to have its riſe from the fourth Commandement, *Thou ſhalt keep holy the Sabbath day, &c.* The which Sabbath was the ſeventh day; but this firſt day of the week is the eighth day of an outward reſt: and the truth is, that Commandement commands neither an eighth day nor a ſeventh day, nor a firſt day of the week, nor a Lords day, nor no other day for an outward day of reſt, but the forementioned ſeventh day for an outward reſt to the Jews, during the ſtanding of that National Church, the which outward reſt did figuratively contain that in it, which is the morality of that command for ever, namely, that reſt, which right belivers then had or now have in God, by their rationall union and communion

with the Divine Nature, really and truly in this life, and in the next life eternally, as saith the Text, *There remaineth therefore a rest*, or keeping of a Sabbath, *to the people of God, Hebr.* 4. 9.

And *John Chaundler* I must tell you, this is the only true spirituall and eternall rest, which (as is said) is the morall part of the fourth Commandement, and indeed the substance therof, the outward rest being but the circumstance; and the Ministers of our Lord Jesus Christ doe preach and maintain this substance in all the Churches of Christ, and therefore why should they be ashamed to call it the true Christian Sabbath, a Rest, they preaching and administring the Sacraments upon that day (as said is) to bring men to the foreshewn rationall union and communion with the Divine Nature? therefore *John Chaundler* they need not be ashamed of their imployment upon the Lords day; but I am confident you may be ashamed (if you have any shame in you) of what you say against the Ministers and of your keeping of a Sabbath to your stinking Idoll, as not (forsooth) so much as to think your own thoughts, nor to speak your own words: I pray you give me leave to ask you and your friends this question, are not these your own thoughts and words, that your uncreated souls are Gods own Essence, in part now and in full in the own Jehovah hereafter.

Secondly, are not these thoughts and words your own, that our Lord Jesus Christ is but an outside Christ and no Christ but in name, and that the sacred Oracles of God are not a standing rule for Faith and Life? But (forsooth) your Light within is the only tru Christ and the true Scripture a standing Rule for Faith and Life, and are not these your own thoughts and words: Also that

that the Miniſters muſt not maintain the firſt day of the week, nor have any certain maintenance, nor no protection by the Magiſtrate, becauſe they are as truly Antichriſt as the Pope and his Clergie; and for abuſing the people with their Witcheries and Soceries; and are not theſe your own thoughts and words?

Likewiſe of the Parliament to whom you and your friends made their addreſſes for protection in your Book *page* 4. you exclude them all (none excepted) from love to God or man; for, ſay you, I am ſure, God they love not, for they love divers Idolls which their hearts run after, aspride, riches, *&c.* and theſe withdraw their hearts from God; and, ſay you, neither doe they love their neighbour, as to doe to them as they would be done by, they being hard hearted, implacable, mercileſſe, *&c.* and are not theſe your own thoughts and words, in *page* 4. And thus you vaunt it and rant it over all men, of what rank or qualitie ſoever, under the notion of your deified perfection; but whether you did think theſe thoughts or ſpeak theſe words in your Idolls true Reſt and Sabbath? I leave you and your friends in this to be Judges in your own cauſe.

The ſecond particular is concerning the Miniſters maintenance and livelyhood, and of this, thus you ſpeak to the Parliament, *John Chandler,* in your Book *page* 8. *lines* 8, 11, 12. O you Parliament of *England,* open your eyes and ſee what a Goſpel Miniſterie ye doe at preſent maintain, and think ye ought to maintain ſuch as are the Prieſts, and conſider, that in ſo doing ye are but the Beaſt ſpoken of by *John* in his *Revelation,* which carried the Whore, *&c.* and in the ſame *page, l.* 19. 20. know this, O thou Parliament, and all future Parliaments, That while the falſe Prophet in this or theſe

these three Nations are upheld of you by a Law, or any kind of set maintenance whatsoever, *&c.* And *page* 9. Ye exhort the Parliament not to maintain the false Prophet, but to leave him to himself to stand upon his own Legs; But in this, O ye Rulers of the Earth, ye are not yet come; truly, *John Chaundler* I am confident, nor never will.

I answer, your main drift in all this, is no more but this, That the Ministerie of our Lord Jesus Christ may be void and null; and therefore in the forenamed 8. *page* of your Book, you desire the Parliament to withdraw their protection from the Ministers.

Again, why ought not Ministers to have a settled maintenance and livelyhood for them and theirs, as well as other men, in regard by preaching the Gospel from the mouth of our Lord Jesus Christ, and by his Apostles and Evangelists, and seventy Disciples sent forth, into the parts of the world on purpose to bring men to be right believers in God by Jesus Christ; and that so there came to be Churches gathered & settled, Pastors and Teachers, that is, Ministers and People; and as Churches did settle; so the means and maintenance of Ministers did settle to them and theirs: and thus God himself in the settled Church of the old Testament allowed them a complete standing maintenance for them and theirs: And Saint *Paul*, 1 *Cor.* 9. 13. (alluding to Gods own practice in this case) brings it in as a pattern for the Ministers in the New Testament; *Doe we not know*, saith he, *that they which minister about holy things, live of the things in the Temple? and they which wait at the Altar, are partakers with the Altar*: Then he saith, *Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel*: And he taking it for

for granted, that Miniſters have or ought to have a complete ſtanding maintenance for them and theirs ſaith, *Paul* 1 *Tim.*3.2. *A Miniſter muſt be blameleſſe, the husband of one wife, Modeſt, of good behaviour, given to hoſpitalitie*; and how can a man be given to hoſpitality and have nothing to doe it withall, according to your Doctrine? And *Paul* tells *Titus*, hee muſt be a lover of hoſpitalitie, and our Saviour Chriſt ſaith to the Miniſter of the Church of *Thyatyra*, *Rev.* 2. 19. *I know thy works and charity*, and (I pray you) what harme is there in it for Miniſters to have a compleat ſtanding maintenance, as to keep good hoſpitality, and to bee able to render mercy to others? Is it not a more bleſſed thing to give then to take, and truly proſperity and a full eſtate hurts no man, ſimply conſidered in it ſelfe, unleſs they fall in love with it, as you have done with your Idoll, *Light within*; which as it is but a ſhadow, ſo the wealth of this world is no more, and contributeth but to the maintenance only of this mouldring body of fleſh, which contains in it ſelfe a haſtie excrementall purgation and evacuation, and the whole body bends or tends to putrifaction: Therefore, ſaith the Text, *Gala.* 6. 8. hee that ſoweth to his fleſh ſhall of the fleſh reape corruption, but *he that ſoweth to the Spirit*, that is, in order to the ſaid rationall union and communion with the divine nature, ſhall of the Spirit reape life everlaſting, ſo much for the ſecond particular.

Thirdly, concerning their protection from the Magiſtrate, although there is enough proved already in their precedent Speeches to the Parliament, yet I will ſay ſomething more in this place.

Iſaiah the Prophet, *chap.* 49. *verſe* 23. propheticall ſpeaking of the Churches under the Goſpell in the

new Testament saith, *Kings shall be thy nursing Fathers and their Queenes thy nursing Mothers*, cleerely speaking of the Magistrates protection to Churches, much more to Ministers which are their Pastors and Teachers; *Paul* 1. *Tim.* 2. 2. exhorts to pray for Kings, and for all that are in authority; *That we may leade a quiet and peaceable life in all godlynesse and honestly*; so that it is cleere from the Scriptures, that Churches and Pastors and Ministers have right and may have intercourse to Magistrates protection; and yet you *John Chandler* rant it out against the Ministers, *page* 9. 3. last lines, saying you run to state policie to make that your refuge and a cover for your present actings, &c.

And I pray you *John Chandler*, why may not the Ministers addresse themselves to the Magistrates protection as well as you and your friends, as divers of you did at that time when you delivered this booke; The reason was, you were frighted at an honorable and most noble Vote that passed the House, which was *September* 30. 1659. And the Vote was this; Resolved That the supreme legislative power is not intrusted to restraine the profession of any person or persons who professe Faith in God the Father and Jesus Christ, God manifested in the flesh; and in God the holy-Spirit God blessed for ever more; And doe acknowledge the holy Scriptures of the New and Old-Testament to bee the revealed and written Word or Will of God; It was this Vote that made you and your friends swarm to the House dore, fearing that your cheating light within would fall short of protection; and therefore you made one at the Parliament-House dore, in such a forlorne posture as if you had beene a Roman, Antichristian-Anchorite.

Now

Now if you that are a pack of Villains, as baſe as ever the earth bore, can adreſſe your ſelves to the Parliament for protection, and yet rant at the Miniſters of Jeſus Chriſt for doing ſo, may I not crave leave to call you impudent, for you ſuppoſe them all to bee fooles, for proſperity hurts none but fooles; For ſaith the Text, *Proſperity is the deſtruction of Fooles*, and ſo much for the third particular.

Now *John Chandler*, there is another friend of yours that wee have not met with all this while, That is a diſcourſe betwixt Lieutenant-Collonell *John Lilburne* and my ſelfe in Dover-caſtle in the yeere 1656. The which Diſcourſe I anſwered and I will put in this place becauſe I would not that the Reader ſhould have it to ſeeke.

Yet, before I come to your friend *John Lilborne*, I would have you and your friends anſwere mee this queſtion, That if our Lord Jeſus Chriſt, in the daies of his fleſh, at *Jeruſalem*, made a whip of ſmall cords to whip the people for abuſing that which was but a figure of himſelfe, in whom all his Fathers true worſhip was to terminate, For this reaſon all right beleevers in thoſe daies, if diſperſed into any forraigne Countries, did pray or worſhip the Father, with their faces toward that Temple, and their windowes open towards *Jeruſalem*; I ſay, that if in the judgement of our Lord Jeſus Chriſt, they deſerved to bee whipped for abuſing but the ſhadow, how much more doe you and your friends deſerve whipping, as well as *James Nayler*, that thus abuſe the ſubſtance, which is himſelfe and his Father, which as it reſpects men, deſtroyes (as much as in you lies) mens true peace in this World, and eternall peace in the world to come; And yet, forſooth,

you present your selves under the notion of a peaceable People, but they that our Lord Jesus Christ whipped out of the Temple were far more peaceable then you, for they were but externally uncivill, as to the shadow, but you to the substance, as is proved, and when they were whipped out of the Temple, they went out peaceably, offering no resistance; therefore (all things considered) they were more peaceable then you and your friends are. But if you will return me an answer to this question, I promise you I will give you a modest and a reall reply, provided that the stuff which you return be not such as formerly divers of your friends did to that Reverend, Godly, Learned man, worthy of double honor, for his pains and labour in the Word and Doctrine, as also against you and your friends, namely Mr. *Richard Backster*, for, if you give me any such return, I will return it to the fire, to try if the Witch will come to the dore, yet mistake mee not, I doe not thus speake unto the seduced ignorant people, but to you and your friends, that are the Seducers; Only I desire you that are the Seducers, seriously to consider this, That if our Lord Jesus Christ, in whom was resident originally, both Magistracy and Ministry, and yet alwaies refused to act as a Magistrate, but only as a Minister, yet in this particular he was pleased to act as a Magistrate: I would aske you this question, Why a lawfull Magistrate should scruple to follow his example, to whip you that are the Seduces.

CHAP. IX.

CHAP. IX.

Coutaining an Anſwer to Lieutenant Collonell John Lilborn, *his ſix particulars*, viz.

FIrſt you deny the Trinitie.

Secondly, you deny the Scriptures to be the word of God.

Thirdly, you deny there is any word of God, but that Light which is in man.

Fourthly, you affirm in your Book tituled *The Reſurrection of* John Lilborne, *page* 16. That, that Light in man, is as the Light is in God himſelf, in whom is no darkeneſſe at all.

Fifthly, you affirm the Scriptures are true, as a witneſſe bearer or declarer of that Light in man, which you call Chriſt.

Sixtly, you affirm Gods Word, that is the Light in man was long before the Scriptures.

To the firſt I anſwer, and thus I prove the Trinitie, *Hear, O Iſrael, the Lord our God is one Lord, Deut.* 6. 4. and you may remember I told you the word Lord, twice in this Text, was by the care of the Tranſlators of the Bible ordered to be printed in Capitall Letters, purpoſely to notifie unto the people, that the word *Lord* in the originall was *Jehovah*, as I have heard Doctor *Gouge* ſay many yeers agoe; whereupon I told you, that you muſt read the verſe thus, *Hear, O Iſrael, Jehovah our Elohims is one Jehovah*; ſo that here is Trinitie and Unitie: Alſo I told you, *Gen.* 1. 26. The *Elohims* ſpake each to other and ſaid, *Let us make man, &c.* And *John* in his firſt Epiſtle 5. 7. ſaith, *There are three that bear record in heaven, the Father, the Word,*

and the Holy Ghost : these three are one; here also is Trinitie in Unitie, and Unitie in Trinitie, sutable to that of *Moses, Jehovah our Elohims is one Jehovah*, as Master *John Brayne* most learnedly unfolds against Master *John Beadles* most grosse doctrine of the Trinitie; and as he saies to him, so say I to you, denie this if you can. *Biddle*

As to the second, I will prove the Scriptures to be Gods word, which is that which declares the minde of God to man, as amongst men, our words convey one mans minde to another; It is written *Hebr.* 1.1, 2. *God who at sundrie times, in divers manners spake in time past unto the Father by the Prophets, hath in these last times spoken unto us by his Son.*

Again, when the *Elohims* spake each to other, saying, *Let us make man, &c.* here note by the way, that because the *Elohims* thus spake each to other, the Trinitie cannot be as some dream, that is distinctions, and relations only, but really existences in the Essence of *Jehovah*; for distinctions and relations are such as cannot speak.

Man being thus made, God conveys his minde to mans minde by his word, and said unto them, *Be fruitfull and multiply, &c.* Likewise he said, *Behold, I have given you every herb, &c.* likewise, *Gen.* 2. 16. *Jehovah Elohim commanded the man, saying, &c.* likewise, after the fall, *Jehovah Elohim called to Adam, and said unto him, &c.* likewise he conveyed his minde to *Cains* minde, three times by his Word : likewise, *Gen.* 9. 8. *Elohim* said to *Noah*, the end of all Flesh is come before me; so also he conveys his mind *to Noah, and to his sons with him, saying, &c.* and so to *Abraham, Gen.* 13. 13, 14. *Gen.* 12. 1. are not these words which these Scriptures

Scriptures ſpeak, Gods own words, by which he conveyed his minde to the minde of theſe men; but I pray you kearken what God ſpeaks to all ſuch as you are, *The ſoul that doth ought preſumptuouſly, whether he be born in the land or a ſtranger, the ſame reproacheth Jehovah,* and doe not you reproach *Jehovah,* when you denie theſe and other Scriptures to be his word? yet he further ſaith, *That ſoul ſhall be cut off from amidſt his people,* I but mark the reaſon and ground, becauſe he hath deſpiſed the word of *Jehovah,* and hath broken his Commandement: Here note, that God concludes his Word and his Commandements to be one and the ſame thing, and concludes, that ſoul ſhall be utterly cut off, his iniquity ſhall be upon him, that is, it ſhall never be forgiven him, except God in mercie grant repentance: The truth is you are worſe than the Heathen; for they believed the word ſpoken unto them by *Moſes* to be the word of *Jehovah.* He that feared the word of *Jehovah* among the ſervants of *Pharaoh,* made his Servants and his Cattle flee into the houſes: likewiſe, he conveyed his minde by his word to the minde of the Iſraelites, for to them he ſpake all theſe words, ſaying, *I am Jehovah thy Elohims, which have brought thee out of the land of Egypt, out of the houſe of bondage, thou ſhalt have no other Elohims bebefore me.*

Moreover he ſaith, *Ye ſhall not adde unto the word, which I commanded you, neither ſhall ye diminiſh ought from it:* Here take notice of this, that this Scripture God owns to be his word; therefore admits of no addition or diminution; then it is certain it is the ſpirit of the Divell in you: I doe not ſay, that doth adde or diminiſh, but that which is much worſe, for you endeavour

deavour utterly to dissolve the Scriptures.

Again, the Apostle *Peter* affirms two conclusions of the old Testament.

First, that the then written Scripture in his daies (namely the Old Testament) was to the Churches of Christ, a more sure word of Prophesie, than that excellent speech, that came from Heaven to Jesus Christ upon the Mount; because that was a private and peculiar respect to him alone; He renders this reason why; know this first, saith he, that no prophesie of Scripture is of any private interpretation, as all your Quaking Doctrines are, being bottomed upon your Light within, which neither you nor any man else knowes what it is.

Secondly, your Doctrines are of a private interpretation; because they are not owned by the publique Oracles of Gods word, neither doe you own them to be his word: The Apostles second conclusion to the Churches (as to the Old Testament) is, *You doe well that ye take heed, as to a Light that shineth in a dark place, untill the day dawn, and the day-star arise in your hearts*; and in the 21. verse he renders a reason thereof; for (saith he) *the prophesie came not in old time by the will of man*, as your Quaking Doctrines doe: But holy men of God spake, as they were moved by the Holy Ghost.

Now the reason why the shining of the old-Testament was in a darke place is, because it was under types and shadowes and Prophecies, as to them that had not beleeved the Gospell, though then unveiled, and by the dawning of the day, and the day-star arising in their hearts, is meant the preaching of the Gospell without that veile so beleeving in Christ, more cleerely manifested to their minde by his Spirit, That was the day-

star

ſtar which was to ariſe in their hearts.

Againe, our Lord Jeſus Chriſt himſelfe proves the Scriptures to bee the Word of God, *Mark* 7. 8. 13. when he had charged them that they had laid aſide the Commandements of God, as doe you more directly then ever they did; Then in the 13 *verſe* hee affirmes, that Commandement written in the Scriptures to bee the Word of God. Likewiſe he affirmes, the Goſpell preached to be the Word of God, *Luke* 8. 11. for ſaith he (expounding the Parable) the ſeed is the Word of God, and it appeares alſo to bee the Word of God, preached, verſ. 18. ſaying, take heed how you heare, and from this ground I told you that a wiſer man then you did affirme the Scriptures to be the word of God, that is, the Lord Jeſus Chriſt. Likewiſe hee ſaith unto them, *John* 10. 34, 35. It is written in your Law *I ſaid ye are Gods*; if you call them Gods, to whom the Word of God came, and the Scripture cannot bee diſſolved. Here our Lord alſo affirmes the word of God to be the Scripture. And in *John* 17. 8. Our Lord to his Father concerning his Apoſtles, ſaith, *I have given them thy words, which thou gaveſt me, and they have received them, and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me.*

Obſerve here, that Gods word which the Father gave to Chriſt, and Chriſt to his Apoſtles, and they beleeving thoſe words, preached them to the world, the ſubſtance whereof is in their Goſpels and Epiſtles, and the Scripture is unto us theſe words of God and the ground of our Faith; but you endeavor to diſſolve this ground, and to lay a foundation of your owne making, a thing that you call a Light-within, and tell us

that that is Gods word, and that there is none other but that, and you call this thing the everlasting Word of God, and your Christ, and your spirituall king Jesus, and this Lie is the ground of your Faith: but our Lord Jesus Christ, in the houre of his temptation, kept his minde clos to the Word of God in the Scriptures that were written by *Moses*, to repell the tempter and his temptations, saying to the Devill, *It is written, that Man shall not live by Bread alone, but by every word of God*, that is, his minde shall live by beleeving the Scriptures, as his bodie doth by Bread, as in *verse* 8. *Get thee behinde mee Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve*; and this word was then written, and here our Lord applies those Scriptures to the Devills, that were spoken to the *Israelites*, they being his creatures as well as man: Thus the word of God in the Scriptures was the ground of Christ's Faith, and so are to all that are his, that is, that are truly Godly. Therefore because you deny the Scriptures to be Gods word, and also the sacred Trinity, consequently you deny God himselfe; for, it is proved that *Jehovah* is in the *Elohims*, and the *Elohims* in *Jehovah*; wherefore I told you, because you deny principles, you ought to bee served as they serve such in the Schooles, that is, they kick them out, and so ought you to bee kicked out of the schoole of Christ, and out of the company of all Gods people, yet nevertheless did then grant that the Scriptures as a humane expression, as printed in Inke and Paper, was not the word of God, for that may bee burnt in the fire, as the King did the Roll; yet that which was expressed to the King in that Roll was the word of God, and God made it good unto him, and

so

ſo he will make good his word upon you and your companions, though you endeavour to diſſolve that word, as did that King, that all men muſt ground upon a lye, and nothing elſe, for you deny the increate word of God, the ſecond *Elohim* in the Trinitie, who *in the beginning was the Word, and the Word was with God, and the Word was God*, John 1. 1.

And ſecondly, you deny the Scriptures to be the word God, and ſo you leave the world no word of God, but the Light forſooth that is within you: ſo much for your ſecond point.

Thirdly, you affirm there is no word of God, but that Light which is in man.

To this I need give no anſwer, having proved a two fold word of God, but becauſe you did affirm your Light within to be the word of God, I deſired you to prove it: thereupon you alledged the 1 of *John* and the firſt verſe; *In the beginning was the Word, &c.* To which I anſwered, That Word which was with God, and was God, was the ſecond *Elohim* in *Jehovah*, or in the Trinity, and he did create all things, and without was not any thing made, that was made; but what, I pray you did that Light within you create, what were the things which it created and made? For the Lord Jeſus Chriſt himſelf, who is perſonally God-man ſimply ſo, created nothing, that is, as he is Chriſt; yet you would have your Light, which you call Chriſt, to be a Creator of you know not what. And becauſe I affirm, that the Word, that was with God, and was God, being the ſecond perſon in Trinitie, this ſtirred up the Light within you to deny the Trinitie: therefore I conclude, that the Light which is in you is darkneſſe: yet nevertheleſſe, I doe grant that the Lord

Jesus Christ, as personally God-man the second *Adam* after the fall of the world by the first *Adam*, immediately did, as the faithfull and true witnesse of God against the Apostate Angels lyes, as it were put a new creation upon the works which God had made, by virtue of his imputative righteousnesse interposing the imputative unrighteousnesse of *Adam*, put the whole Creation in a travell untill now, from that bondage of corruption to which it fell, to be partakers of the glorious libertie of the sons of God; and this first chapter of *John* speaks to both, that is, what he did, as he is the second *Elohim* in *Jehovah*: and also to what he did, as he was personally God-man Jesus Christ; but what is all this to your Idoll-Light within, which is your spirituall King, Jesus and your Christ; I, and the same Light which is in God himself: I pray you, let me ask you this question, Is not this to reproach *Jehovah*? For you also attribute Creation to your Light within: so much to the third point.

Fourthly, you affirm in your Book, *page 16.* That the Light in man, is, as the Light is in God himself, in whom is no darknesse at all.

I Answer, this word Light is a Metaphor, aluding to the Light of this inferior elementary world, which Light is not sutable to the reasonable soul of man, nor Spirits, as Angels, but to the eye of Flesh, as to man and beast; yet no man certainly knows what it is, but in probability, whether it be a qualitie, a substance, or a Spirit: therefore for its excellencie, the Essence or nature of *Jehovah* is compared unto it; the words are these, *God is Light in whom is no darknesse at all, who only hath immortality dwelling in the Light which no man can approach unto, which no man hath seen, nor can*

see,

ſee, to whom be honour and power everlaſting, Amen.

Yet in your Book *page* 15. you affirm, that this Light which is in the Text, is the infinite Eſſence of God, is the living or quickening, holy, or tender part of man, the everlaſting Word of God by whom all things were made.

But herein you fall juſt with the Familiſts, that the Eſſence of God is the tender part of man; but as to thoſe your elder brethren in evill, I have anſwered this point formerly in my third Treatiſe of Gods free Grace *page* 19. 27. And alſo in my ſecond Treatiſe from *page* 104. to 108. nevertheleſſe I will ſay ſomething of this point to you alſo; and firſt, I grant that this increate Light, the Eſſence of *Jehovah* our *Elohims*, is in all men and in all things, but not in your ſenſe, as to be any part of the nature of man, or of any thing elſe, for it is in him, that we and all things elſe doe live and move and have our being; For as nothing is able to include him, ſo it is impoſſible that he ſhould be excluded by any thing.

But I pray you here take notice, that although the ſacred Eſſence of God, be within and without all men yet this no way conduces to the happineſſe of man, as you ignorantly affirm in ſeverall places of your Book, and in *page* 19. it is affirmed to be the very principle of all true Religion; I pray you, is it ſuch a principle to the Divells and all damned creatures for their being, life and motion is in him; He that is being it ſelf, is the bottom of the being of all created nature, and ſo it is of good and bad men to continue them to be happy or to be tormented to eternitie, otherwiſe they would all fall to nothing by an anihillation; But God for his finall ends ſake, will ſo continue them for ever: Now

what that finall end is I refer you to my second Treatise and thus for his finall ends sake, he upholds the earth which hangs by nothing, as saith the Text, that is by no created thing, and the Text saith, He sitteth upon the circle of the Earth, and the truth is this, Infinite Essence, is not only in and through all created natures and worlds, but also his intrinsecall glory extends far beyond them all, and he is where they are not nor any created thing ever was; for in his intrinsecall glory, they all add nothing unto him; who is *Jehovah* our *Elohims*, our own *Jehovah*; and is this that which you call the tender part of man? and so his happinesse as you childishly affirm, not knowing what you say.

Again, I answer and grant, it is a great happinesse unto a Godly mind to know and possesse this infinite Light which is both within and without us, as he is pleased to stoop to our capacities, as appears, *John* 1. 1. speaking of the Lord Jesus Christ personally God-man, he saith, that which was from the beginning, which we have heard, which we have seen, which we have looked upon, and our hands have handled of the word of Life; Here note, that *John* had heard and seen Christ, looking upon him, and handled Christ by being in his company: but your Idoll Christ, your Light, your everlasting Word, that same tender part of man was never visible but invisible; for you say, it is within, so that you nor any man else, can say what it is, except a whimsey: But in the second verse *John* complains himself further saying, *The life was manifested, we have seen it and bear witnesse, and shew unto you that eternall life which was with the Father, & was manifested unto us*, and ver. 3. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and*

truly

truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt : And theſe things write we unto you, that your joy may be full : and verſe 5. concludes, *This then is the meſſage which we have heard of him,* that is, of Chriſt, *and declare unto you,* namely, *that God is Light, in whom is no darkneſſe at all :* Thus it is a great happineſſe to a godly minde, to know the infinite God as he hath manifeſted himſelf by Jeſus Chriſt; for *John* writ theſe things to the faithfull, that their joy might be full.

Againe, take ſpeciall notice of this, that it is one thing that the infinite eſſence of *Jehovah,* thus poſſeſſeth man and all things elſe, as is foreſhewn, and another thing for man to poſſeſſe him, as to his happineſſe; for ſo man only poſſeſſeth God by his rules, which he hath made ſuitable to man's underſtanding and will, ſo to move and worke, to enjoy him as a reaſonable Creature, and this is to walke in the light, and his light to be in us, as ſaith the text, *Pſal.* 119. 106. 130. The entrance of thy Word giveth light, *it giveth underſtanding to the ſimple, thy word is a lampe unto my feete, and a light unto my path,* and this is implyed by *John,* 1 *John* 6. 7. *If we ſay wee have fellowſhip with him and walke in darkneſſe wee lie and doe not the truth, And if wee walke in the light as hee is in the light, wee have fellowſhip one with another, and the blood of Jeſus Chriſt his ſonne cleanſeth us from all ſinne,* 2 *John.* 3.

Hereby wee know that wee know him, if wee keep his Commandements; but I am ſure you know him not for you deny his Commandements to be his word, and refuſe to walke by his rules : You will have his eſſence as a tender part of you, and that's your Word, and that's your Rule, but what ſaith the next verſe,

He

Hee that saith hee knoweth him and keepeth not his Commandements is a lyer and the truth is not in him; and in the next verse hee calls God's Commandements his Word; Whosoever keepeth his word, in him verily is the Love of God perfected, and hereby wee know saith saint *John*, that we are in him. Therefore because you doe not keep his word, wee know that ye are not in him, for all your swelling words of vanity in your fourth page; for when you had spoken of your single-sold, your single-hearted Shoomaker. I stand ready say you, to hear and obey all things, that the lively voice of God (which is your Light within) speaking in my soul, shall require of me, as *page* 5. You quote one *John Jackson* for a tall Cedar in the profession of Religion, but you vaunt your own self a taller man of your hands than any speaks with tongue *page* 19. for say you, I lay down this as a positive position, which through the strength of God, *viz.* your lying Light within, I shall not only be able by Letter or witnesse without me, *viz.* the Scripture or declaration of the Word of God, (or your lying Light within) cleerly to maintain against the ablest man whatsoever that speaks with a tongue, that can or shall oppose it, *&c.* yet nevertheless here is a poor Idiot, whom *Jehovah* hath taught in his Law, is able to encounter you and all your companions, and also your emissaries whom ye send out to preach your lying Light in the Countries, and stile them the Ministers of the everlasting Gospel: But of this Light namely the true Light, I will give you a definition, what Light is, from the Apostle *Eph.* 5. 13. *Whatsoever doth make manifest is light*: this he layes down as a definitive Rule, what Light is, as to us men, yet note this, he doth not define Light in his nature, but as it is in its effects to us;

so

ſo he defines it, whatſoever doth make manifeſt that is Light; God doth manifeſt himſelf to us in four things, every of which to us is Light.

The firſt, is the Fabrick of the Creation in all its parts, man himſelf the chief, the Text ſaith, That which may be known of God is manifeſt in them, that is, the Creatures, for God hath ſhewed it to them, for the inviſible things of him from the creation of the world are cleerly ſeen, being underſtood by the things that are made, even his eternall power and God-head, hence the Pſalmiſt ſaith, *O Jehovah how wonderfull are thy works, in wiſdome haſt thou made them all, the earth is full of thy righteouſneſſe, who ſo is wiſe and will obſerve theſe things, even they ſhall underſtand the loving kindneſſe of the Lord*: therefore this manifeſtation was Light to theſe godly men.

A ſecond manifeſtation of God, to lead men to know the inviſible God, is, his word written in the Scriptures which (as formerly is proved) giveth light to the ſimple being a lamp unto their ſteps and a light unto their paths; this is the ſecond light.

But thirdly, that which doth manifeſt moſt of all, and is therefore light is the Spirit of God, being the third *Elohim* in *Jehovah*, that is, even the ſpirit of truth, and when the ſpirit of truth is come, he will guide you into all truth, ſanctifie them through thy truth, thy word is truth, that is, the ſpirit of God enlightens the minde to love and obey God in his word of truth, according to the deſire of *David, Open thou my underſtanding, that I may ſee the wonders of thy Law*, and in another place, *Teach me and lead me in the truth*; and the Apoſtles ſpeaking of right believers, ſaith, *The ſpirit helpeth our infirmities for we know not what we ſhould pray for as we ought, but the ſpirit it ſelf maketh interceſsion for us with ſighs and groans that cannot be expreſſed*, that is, the

third *Elohim*, discovering to us by the word of God, some depth of our imperfections to any thing that is right in Gods sight, from thence ariseth sighs and groans that cannot be expressed, and not that the third *Elohim* himself doth sigh and groan, but because his silent and secret efficiencie doth frame a sanctified minde to his blessed disposition, therefore it is attributed to him, and not to us: so it is attributed to him, to make intercession for us; not that he doth actually make intercession for us, not that he doth actually make intercession himself, but because he teacheth us how to pray aright according to Gods word, for saith the Text, God hath revealed this to us by his spirit, for the spirit searcheth all things, yea the deep things of God; therefore this manifestation is the most neer and cleerest light to the minde of man; and therefore light: for saith the definition whatsoever doth manifest, that is Light.

Fourthly, there is in all men a light within, but not in your sense, for although in *Adams* fall we are all totally darknesse it self, yet I say there is a light which enlighteneth every man which commeth into the world, which is the spirit of God the third *Elohim*, and he doth write the effect of the Law of God in the hearts of all men, from whence they doe by nature the things contained in the Law which (as saith the Text) shew the effect of the Law written in their hearts, and it was written to this end, that from this Light within, sutable to that Light without, Gods word, namely the Scriptures, they might come to Christ that he might give them life: or on the contrary, if they by custome in sin extinguish this Light within, this will leave them in their own consciences without excuse, as is at large amplified in all my three Treatises; but your Light within you is a lye, and you have extinguished that good Light which was written within you. And you are become dead

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in ſins and treſpaſſes to come to Chriſt, for you deny him, and ſay the Light in you is Chriſt, and you deny the Scriptures to be Gods word: you alſo deny the Trinity and conſequently you deny God himſelf: and therefore (as our Saviour ſaith) *If the Light that is in thee be darkneſſe, how great is that darkneſſe.* Mat 6.23.

And now I come to the fifth generall point, which is you affirm the Scriptures are true as a witneſſe-bearer or declarer of that Light in man, which you call Chriſt; In anſwer to which I deny that the Scriptures are any witneſſe-bearer to your Light within, which is your Idoll, ſtiled by the ſeverall names aforeſaid; for if it ſhould bear witneſſe to your foolery, it ſhould witneſſe it ſelf to be no word of God: and alſo that the Lord Jeſus perſonally God-man bleſſed for evermore, is not the Son of God; and ſo it ſhould contradict what it ſelf affirms: alſo it ſhould deny what it ſelf affirms, that is, that *Jehovah* our *Elohims* is one *Jehovah*, as doth your Light within, which miſtery of iniquitie you varniſh over with the words of the Scriptures in an injurious and uncouth ſenſe, as doe your Gipſeys and canting Beggers, who leave their native language as you do the native ſenſe of the Scriptures, and only uſe the terms: and you had need put glorious titles upon it, and when you have done all, it is nothing elſe but a painted Sepulchre, and nothing but ſtench and rottenneſſe wherefore you gild it over with your ſufferings and impriſonments, writing your ſelves perſecuted Saints; truly if you and your companions be Saints, you are of the Pope or the Divells canonizing, for I am ſure that God never owned any man to be holy, that ever denied the holy Scriptures to be his Word, or that denied the ſecond *Elohim*, to aſſume humane nature and ſo became perſonally God-man, and to be his ſeventh means, as is proved in my ſecond Treatiſe; or that ever denied the

Trinitie, which is to deny God himself, *Jehovah* our *Elohim* to be one *Jehovah*; and if the Lord Jesus Christ commanded *Peter*, who was a Saint, *get thee behind me Satan*, in reference to the temptation, which *Peter* unawares tempted him unto, then much more will he judge you to be the children of the Divell whose works ye will doe as did your Father the Divell, when he alledged the Scriptures to Christ tempting him to throw himself off from the Temple that he might destroy himself; so you bring in the Scriptures as a witnes-bearer to the lying Light within you, but it is to destroy and dissolve the Scriptures from being Gods Word, to make that good, that there is no sure Word of God, but that lying Light of yours within you; for you deny the second person in Trinity, to be the increate Word mentioned in the 1 *John* 1. and the Scriptures to be Gods Word; also yon deny the Trinitie, consequently you deny *Jehovah* our *Elohims* to be one *Jehovah*, consequently you leave no God at all, but your Light within, which you call by the name of God in divers places of your Book.

Lastly, you affirm that Gods Word, the Light in man was long before the Scriptures; but having so largely proved this Word of God within you, to be no more nor lesse than a lye, this last point of yours needs no answer at all; nevertheless I grant your Word of God, to be long before the Scriptures were; for your Father the Divell was a lyar from the beginning, and it was long after the Devill was first a lyar, that *Moses* began the Scriptures, and your quotations of Scripture in the Margent of your Book are numerous, and all is but to gild over your Idoll Light within, and although you give us number, yet you give us no weight of truth even as you give us Antiquity, but no verity: and although you undervalue the Antiquity of the Scriptures, yet it declares a truth unto us more ancient than you

John 8. 44.

you or your fathers lies, that is what the Elohims ſpake each to other, and ſaid, *Let us make man in our Image*; Alſo it tells what God ſaid to man, having made him, the Elohims ſaid unto him, *Be fruitfull and multiply*: And the Elohims ſaid, *Behold I have given you every tree bearing ſeed, &c.* Jehovah Elohim commanded the man, ſaying, *of every tree of the garden, &c.* Alſo the Scriptures tell us of divers things long before themſelves were written, that the word of God after the fall was manifeſted to *Adam* and his wife: and alſo that Jehovah manifeſted himſelf to *Cain* by his word three times; and alſo that the word of Jehovah came to *Noah*, and ſo to *Abraham* and others: I would ask you this queſtion, can your light within tell you any of all this if the Scriptures had not told it firſt, and yet you would fain make us believe, that that light is the only word of God and Scripture; & that is the reaſon you endeavour ſo much to diſſolve our Scriptures, but in all this you doe but waſh the Blackmore, and make a night-cap for the Moon; for that which our Lord Jeſus Chriſt ſaith ſhall ſtand firm, *Heaven and earth ſhall paſſe away, but my word ſhall not paſſe away*: And as he ſaith, in the fore-cited text, *and the Scriptures cannot be diſſolved*: And for all your light within, which you call your God, and unbelieve the Scriptures, yet God will make his word good upon you and all your companions: *He that believeth ſhall be ſaved, he that believeth not ſhall be damned.* And truly whereas you put this title upon your book, *The Reſurrection of* John Lilborne, you ſhould rather have put it thus, *The perverting of* John Lilborne, *in order to his deſtruction, if God in mercy prevent it not.*

Gen. 3. 8 9

Gen. 4. 6. 9. 13.

Luk. 24. 33.

Mar. 16. 16.

Again I met with one of your elder brethren in evill a Famaliſt, and he objected unto me againſt the Scriptures, becauſe to King *James* learned *Broughton* made it appear,

that many places in the Scripture were falsly translated, not greeable to the originall Coppy; therefore the Scriptures to us was altogether uncertain: thus he said, although he did know that King by the godly learned mended those defects, and Caused the Bible to be new printed; and it is judged to be the best Translation that is extant: But his end in all this is the same, as is yours, to have us believe, that that light within to be the only true Scriptures, which you call the tender part of man: But he then further objected that Scriptures are altogether uncertain to us; for who knows that originall coppy that *Broughton* alledges, were that of the Apostles, for since their time they have past through many corrupt hands, generation after generation.

I answer, so did the old Testament in *Moses* daies for many hundreds of years, generation after generation past through corrupt hands; For the Israelites themselves sometimes fell to Idolatry, sometimes in their captivity scattered among the Heathens, yet the Apostles took it for granted, the originall copies of *Moses* and the Prophets were so sound, as to be a ground of truth to the Churches; for to them

Rom. 15. 4. he saith, *Whatsoever things were written before time, were written for our learning, that we through patience and comfort of the Scriptures might have hope*; And our Lord Jesus Christ he took it for granted also, for he makes use of the

Luk. 4. Scriptures that were written by *Moses*; and so through patience and comfort of the Scriptures repelled the Tempter and his temptations.

Quest. If ye demand of me what I mean by the internall or intrinsecall glory of Jehovah.

Answ. I mean his unmeasurable or infinite Essence, or his essentiall glory in the internall relations of the Elohims, Father, Word and holy Ghost, and these three are one saith St. *John*; and to this internall essentiall glory, no created

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nature can approach nor comprehend what it is; Therefore not the glorified humane body of the Lord Jesus Christ now glorified in heaven, although in personall union with the second Elohim, much lesse the glorified Saints: And this essentiall glory in Jehovah is not more glorious in any one place or thing then in another, but is as glorious in himself and to himself beyond all worlds where no created things are.

If ye object, that heaven is his throne and his higheſt glory, wherein is the Lord Jesus Christ and glorified Saints and Angels.

I answer all this is true, if it be rightly understood that all this is but his externall glory resulting from his Creatures in relation to his finall end, for which he made all things in order to glorifie himself in the vessels of honor or dishonor to eternity, as at large is proved in my second Treatise; but all this no way adds to his internall Divine glory, for infinite, as such admits of no addition or diminution; therefore your dreams and your brethren the *Familists*, that the Essence of God is the tender part of man, as, say you, the same light that is in God and his Essence, as, say they, That all shall return into his essence, and no individualls to be damned or saved to eternity, both these from hence appears to be a most blasphemous whimsey.

And for conclusion, take this observation, That you Quakers and your elder brethren in evill, the *Familists* are not only Athists, because your tenents lead to believe there is no God; for you deny Jehovah our Elohims to be one Jehovah, but also do deny mans reasonable soul as animating his body since you fancie a thing in a man, which you call your God your Christ, as is before proved; wherefore from your tenent one asked this question; If you incloſe a living man in a vessel that the aire cannot enter,

ter, and opening it, finde him dead, then tell me what you can ſee therein more then his dead corps? what then is the reaſonable ſoul in man, you ſo much talk of?

To this man I anſwer, if the reaſonable ſoul be there together with his corps, you cannot ſee it, therefore you know not whether it be there or no, for your eyes ſee not the wind nor aire, nor the Angels good or bad, nor God himſelf, although he be ſo neer to us, as is proved; And the reaſon of all this is, That your eye, or the eye of any man elſe cannot ſee any thing but that which is of ſome colour, for colours are the proper object of our ſight: therefore becauſe the wind, the aire, mans ſoul, Angels good or bad, and Gods Eſſence being all without colour, your eye cannot diſcerne them, for they are inviſibe to it; Will you therefore conclude there is no wind, no aire, no reaſonable ſoul, no Angels good or bad, nor no God; you may as well inferre you have no face, for you never ſaw it but by a glaſſe or ſome ſuch pelp.

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